

# The Living Church.

A Weekly Record of its News, its Work, and its Thought.

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## Pretty soon it will be Spring.

Written for the Living Church.  
Plodding through the wintry cold,  
Was Dame Margie, worn, and old;  
But the neighbors heard her sing,  
"Pretty soon it will be Spring."

Round her cottage, snow and sleet  
Wrapped a frigid winding-sheet:  
Still she sang, though shivering,  
"Pretty soon it will be Spring."

Came the bitter breeze, and chill,  
Creeping o'er the window sill;  
But the brave old Dame could sing,  
"Pretty soon it will be Spring."

Mid earth's biting cold, and frost,  
When our souls are tempest-tost,  
Let us look beyond, and sing,  
"Pretty soon it will be Spring."

F. BURGE SMITH.

## The Lakeside Letters.

Written for the Living Church.

MY DEAR FABIOLA:—The splendid Roman matron, whose name you bear, first saw the light of day in that fourth century when the Eternal City was still in the height of her glory. A magnificent city, the seat of empire, the home of art, the metropolis of wealth! In palaces of imperial splendor dwelt the proud patricians—a profligate, frivolous, and extravagant aristocracy—who were debasing their noble blood by luxury and dissipation. The worship of the old gods was continued, and the devotees of social gaiety condoned their follies and sins by attendance at temple and basilica, with offerings of gold and flowers. But the new Faith of Him Who was crucified in the distant province of Syria, had gained decided hold on the affections of the people. Nearly a century of freedom from persecution had given the Church a golden age of prosperity, and "what is specially notable (says Mr. Cutts in his Life of St. Jerome,) is, that the female members of the noble families were generally Christian, even while their fathers and brothers, husbands and sons, still refused the new Faith." The interesting story of Fabiola illustrates how women of the upper classes (now as then), "limited by the conventions of society within a narrower, more monotonous circle than men, are left more open to feel the emptiness of the life they lead, and to brood over the great problems of life and death and immortality; and to seek in religion some satisfaction for the yearning of their souls, and some worthy occupation for their days."

You will wonder, dear friend, what this glance at the Rome of fourteen hundred years ago has to do with the remaining pages of my letter. The *actus* is, I confess, a little obscure; but here is the chain of thought which binds the parts together. I read in an Eastern paper how a matured and respected lady of the Society of Friends had entered the Church, and at once I pictured in my mind the congenial sympathy which would spring up between her and yourself should you ever meet. Then the memory leaped back to the ancient city where that other Fabiola embraced the religion of the Nazarene in the very home of an intolerant mythology. Can you not discern how readily I passed on to the general thought of the debt which our religion owes to women of the cultured and wealthy ranks in society?

But now let me write you, as thoughts may come to me, of this noble and excellent woman. Born and reared in the quietistic atmosphere that characterizes the Society of Friends, she was a fine exponent of its formal, though unsectarian, type of piety; for Quakerism has its rigidity of form while it rejects those forms which our Lord rigidly enjoined. But underneath the conventional exterior of this lady's life, the "straitest of the sect" in one sense, there was a deep and passionate hunger for God, which could not be satisfied with the repressed and almost naturalistic type of religion which she professed. This half-conscious longing sent her forth, I suspect, on weary ways of search: It was perhaps the courage of a large nature, as well as the intense thirst of an unsatisfied heart, which enabled her to brave the anathema of narrow prejudice; but, with an Abrahamian faith, she "went out, not knowing whither she went." Her spiritual pathway first led her among the earnest Christians, who, in the Presbyterian and Methodist folds, seek a higher life. With her Bible in her hand, she learned new lessons from her new associations. The cold letter became instinct with fervent life. What had been to her vast deserts of unexplored truth, began to blossom as the rose, as she saw old truths in new lights, and new truths of which she had not dreamed. If she caught a fresh enthusiasm from her new affiliations, she also began to acquire by the devout use of the Holy Word new views as to the place, value, and force of the Sacramental element in the Christian system. With stern fidelity to her convictions, she applied for Holy Baptism, and received God's gift in the waters of regeneration, applied by a fellow worker in the cause of Christ.

The Sacramental grace, thus received, added to the ordinary grace which God had vouchsafed to her before, evidently developed in her a yet more irresistible longing after God. I associate

the ordinary gifts of the Spirit with the special graces of the initiatory Sacrament, not forgetful how (as St. Augustine taught) there is given, for Christ our Lord's sake, to every man, a primary force of divine influence that mingles with his reason, and predisposes him to advance from reason to faith. This was the view which Fenelon also took of the divine gifts in the natural man as prevenient and preparative for the supernatural gifts of grace; and why need I cite authorities further, seeing that this is one of the germ-truths, that the mercy of God has made the whole race *salvabilis* (capable of salvation), and by supernatural intervention by His Son, does actually make *salvus* (saved) that portion of the race which is willing to be saved?

The beautiful quietism of the Quaker, writing its holy calm upon the countenance, and pervading the whole life with a serenity and "recollection" worthy of the saintliest ascetic, has often seemed to me to be nature's prefiguration of that supernatural devotion, that "peace of God which passeth all understanding," of which they only can have experience who have penetrated very far into the deeper mysteries of divine meditation and Eucharistic communion. Quietism is the soul at rest, the soul sunk into peace, the soul ceasing to will, the soul lost in God; beautiful in itself, intensely attractive to a peculiar class of minds, but defective by reason of its too intense subjectivity. Absorption in the Divine Will must be complemented by the positive spiritual activity of the human will. Is there not a vast difference between sleep and waking rest? The dull owl dozes all day; the eagle rests while he soars. Now, the Sacramental factor in religion puts the powers of the soul into action, while at the same time it transfigures them with the peace of God.

This lady has evidently wrought out these principles in her own experience. I remember seeing, some years ago, a book from her pen, containing meditations on the sixth chapter of St. John, which indicated a growing insight into the mystery of the Incarnation, and a deeper appreciation of the fullness of blessing there is in the Eucharistic Feast. Now, no longer was it a bare rite, a figure to represent an absent reality, a picture to preserve the memory of a dead Christ, but the means by which the Holy Ghost effects the Bridegroom's perpetual presence with His Bride.

Now that this lady has passed on from the Font to the Altar, her nature will open like a flower, to all the wondrous light of the Sun of righteousness. She will find in the deep bosom of the Holy Mysteries, visions of the King in His beauty more fair than her heart has conceived. More deeply than ever will she realize that "the best of this world is its path to the sky;" and O how paltry will the pleasures and profits of the temporal order seem, as she takes her place in the ranks of the Church, and finds fellowship with those pure souls who seek the Church's hidden life, as

"In absent mood  
They calmly move, nor hear the unmeasured mirth;"  
She will not indeed be permitted the function of public teacher, but she may in the quieter walks of private life inspire many a womanly heart with her own enthusiasm for Christ and His Mystical Body.

You, dear Fabiola, who know the story of the fourth century, will remember how many fair dames and courtly maidens gave themselves up in Rome to lives of exceptional devotion, and with what immeasurable benefit to society and the Church. There is no reason why much of our "Woman's Work" should not be done in this way, without depreciating other ways.

Past abuses would be a plea which might abolish pretty much everything. Filthy Monkhood was the abuse of that life which Holy Scripture so eulogizes—the life of those who "went about in sheepskins and goatskins, destitute, afflicted, tormented, of whom the world was not worthy." It has been pertinently asked whether, in discouraging associated Christian work under specific rule, "we should not be crushing the most powerful instrument for the revival of religion in a careless, worldly state of the Church, and the most effectual agency for mission-work among the civilized paganism of the modern world."

But how my pen runs on! Pardon my presumption if I seem to be suggesting a path of duty to any one. I have no right even to harbor such a thought in reference to one whom I have never seen, and there would be as little reason as right in asking you to be a "Sister" when you are already wife and mother,—superior and queen in one of the noblest communities that ever adorned the Church—the Christian home. Farewell!

INDIANA.—We learn from the Plymouth Democrat, that the Northern Convocation of Indiana is to be held in that city, on January 25th and two following days. The same paper bespeaks hospitality on the part of the leading citizens, for the numerous distinguished gentlemen whose presence is expected on the occasion. The journal in question also mentions, in a long list of things "hard to find," the following item: "Better music than that furnished by the choir of St. Thomas' Church."

## Foreign News.

Reported for the Living Church.

Madame Thiers—The Amenities of Life in the "Green Isle"—Rationalism in Germany—The Boers of South Africa—The Victorious Chilians.

The wife of the distinguished Thiers has just died in Paris. She was tremendously rich, and not very popular. Towards the end of her life, she became—what is called in this wicked world—"an old cat;" always snarling, always bitter. After the fall of her great husband, from power, her regrets and recriminations were such, that her husband's best friends were almost indifferent to the catastrophe. She continued thus to look back bitterly on the past, till M. Thiers' death deprived her of all hope of regaining power. The inauguration of the statue at Nancy was an immense consolation for her; and the emotion she experienced on that occasion was so great, that she almost gave way under it. That was the time when the glory of the liberator of the territory was at its height. The Communists had not returned to lift up their voices against the admirers of M. Thiers; the Government still ventured to pride itself on following in his footsteps. But all this met a reverse, in the apathy with which the unveiling of the Thiers statue at St. Germain, last September, was received. She never recovered from that blow.

It must be pleasant to live in Ireland. We read, the other day, of a gentleman driving to a dinner party; he, his wife, and his daughter, all being armed with pistols, and the coachman and footman with six-shooters. And now comes a Judge (Baron Dowse) and reads in Court the following charming "billet doux," which he had just received:

"IRISH TOWN, LIMERICK.—Dowse, you infernal Protestant, take warning of Lord Montmorres, for you will surely meet his fate, even on the bench, if you convict any Land Leaguer. We all at last know our power, as you now see. We frightened you in Cork, so we will you, or any other tyrant like you.—A County Limerick Man.—To hell with Victoria la Reine! Vive Parnell, notre Roi!"

The Judge added the remark, that nothing of the kind would deter him or any of his brethren on the Bench from doing their duty. He handed over the letter to County Inspector Cullen, in the hope that he might be able to take some steps to bring the guilty person to justice. The Court-house was crowded; but there was perfect silence during the reading of the letter, and no manifestation of feeling occurred afterwards.

The tendency towards rationalism among the Protestants of Germany is illustrated by the Service-book which has recently come into use in the "Landes Kirche," of the Grand Duchy of Baden. There is constantly recurring, throughout the year, an alternative form of service—the one may be designated Trinitarian, the other, Unitarian. It is unfortunately the case that a considerable number of the 400 odd clergy, in this narrow strip of territory, expressly deny the Divinity of Christ, object to the use of Creeds, and hold heterodox views on many points. They do not represent the divided belief of the Protestant portion of the population.

As an instance of this, we may take the alternative Litany appointed to be said by the minister, on Good Friday. The one form, expressly addressed to our Saviour as God, reads something as our's does: "By Thy Holy Nativity; by Thy Cross and Passion; by Thy Holy Resurrection and Ascension." "In the hour of death, and in the day of judgment; Good Lord God! deliver us!" The other, for Unitarians, reads—"By His Birth, full of grace; by His Holy life; by His innocent suffering; by His obedience unto death; Lord! oh Lord our God! deliver us!"

Affairs in South Africa grow more and more complicated. The Boers are determined, and they are brave, and they will fight until the bitter end; and they have the sympathy of all Americans and of a great many Englishmen. Troops are being rapidly poured in from India and parts adjacent; and, once more, gallant Englishmen must be offered up to the chimera of insatiable dominion. A dispatch from Durban reports that the Boers have driven the Natal Mounted Police to within three miles of Newcastle. Heavy firing has been heard in the direction of Wakkerstroom. The Boers are committing excesses on the western borders of Natal. They attacked Rankerstrom, on Friday last, but were repulsed. In consequence of Sir George Collyer's remonstrances, the Boers have re-crossed the border of Natal. The Basutos have again crossed Drakensberg into Grigoland east, but were repulsed with a loss of fifty men.

The Chilians have taken Lima, the "City of the Kings," as it is called. Well! we are sorry for the Peruvians, and we hope the Chilians will be merciful, and listen to peace. There is no question that Chili is the most advanced, the most prosperous, the most hopeful, of any of those miserable South American republics. Peru is a country of magnificent resources; but it is a chaos and pandemonium, out of which domestic and foreign war, speculation, bankruptcy, general miscarriage of justice, and want of public security emerge, as dominant evils. Lima, the capital, is anything but an enviable place of residence.

It is beautifully situated; but, "of law, justice, public order and security, there is not the least shadow." *Point d'argent, point de justice*, is the motto. Its prisons are crowded with murderers and malefactors; and street accidents are not the only things against which the wayfarer has to guard himself.

## Epiphany in the Metropolis.

Medical Missions—The President of Griswold College—Clergymen's Retiring Fund Society—Ladies' Co-operative Dress Association—Southern Convocation of New York—Dr. Tyng, Jr.—Young Women's Christian Association—Christian Liberty.

From our New York Correspondent.

The Feast of the Epiphany has come and gone, and we feel that we have really settled down into the New Year.

In the spirit of the Missionary call of the Season, is a ringing sermon, from the Bishop of Pennsylvania, delivered before the Foreign Missionary Association of Calvary Church. He chose for his topic—"Medical Missions, their origin, scope, and influence, especially in connection with China, Japan, and Mexico." Some of your readers probably remember that Bishop Stevens himself was a physician, before taking Holy Orders. The sermon is well worthy attention. He said, in substance: "Among the agencies enumerated by Christ for spreading the Gospel, stands the art of healing. The working of miracles has ceased, but the art of healing is ours, with all the power given to it by modern science. When Christ came to earth, it was as a healer of the body, as well as of the soul. The Christian Fathers appealed, in their writings, for work of the same kind. The first attempt at a Missionary Hospital was at Caesarea, A. D. 370. St. Chrysostom founded several at Constantinople. In China and Japan, great results have been reached. These nations, though forming a large part of the world's population, had no medical science; of their own. In 1825, Dr. Peter Parker established the first hospital, at Canton. It was my privilege to be with Dr. Parker for a time; and I can testify to what he accomplished there. In the medical missions of China, since his beginning, 800,000 persons have been treated. A Woman's Hospital has since been opened. It is now proposed to found a medical department in connection with St. John's College, at Shanghai, under Bishop Schereschewsky. Western culture could thus be spread through the Chinese Empire. In Japan, a young physician, who went there ten years ago, succeeded in getting a building for use as a hospital. He began instruction in medicine; and his first class numbered fifty students. He has since succeeded in making the Government found a hospital for lepers. This practical form of Christianity must go far towards converting those intelligent people. It is worthy of note, that a number of the native physicians have become Christians. What we now want, is, to spread this work. We want it to go to Africa and Mexico. It would arm the Church with a powerful weapon. It surely is our duty thus to reflect the light we possess, to those who are in misery and darkness."

The Rev. Dr. D. Otis Kellogg, the newly appointed President of Griswold College, Davenport, Iowa, is in town. He preached in Brooklyn on Sunday evening. The Rev. Dr. Gallaudet interpreted the Services and sermon, in the sign language, to a number of deaf-mutes who were present.

The same evening, the Rev. Dr. Schenck delivered an address at the Church of the Ascension, in this city, before the Clergymen's Retiring Fund Society, which is now making a special effort to increase its power for doing good, by adding to its treasury. The attendance was but slim, on account of the storm raging without, which made the streets almost impassable.

In this winter weather, the ivy which hangs heavily on the walls and tower of this church, is white with snow; yet the sparrows fly in and out of their icy homes amid the branches, quite cheerily. The same sort of a bird-world is to be found at Grace Church, Brooklyn. The shadows of the birds are often seen there during Divine Service, fluttering across the great chancel window; and their twittering is heard in the pauses of the chant.

Miss Kate Field is trying to launch, in our city, a "Ladies' Co-operative Dress Association," applying that much-talked-of modern idea of "Co-operation," to the realm of ladies' "shopping." There are several similar organizations in England, patronized by ladies of the best class. No dress reform is intended. It is simply a huge Club, for the purchase of all kinds of dress materials, at wholesale; and their sale, at about cost, to members. Everything is done on a grand scale, the Club having a large store here, and experienced buyers located in London and Paris. The membership is not restrictive, but designed to include as large a number as possible. There will be a making-up department attached to the establishment. Just at present, Mr. Pulbrooke, who started the London Association, is in town, busily engaged in the labor of organizing. That there is a substantial prospect of success is clear, when the almost incredible fact is stated, that

last year, the sales of two of the English Associations amounted together to nearly \$20,000,000. They have been in operation only ten years. The shares of one of these, which originally sold for \$5, now bring \$375 each. The system ought to fit the needs of our average American population, admirably; and its advent in this country will be good news, I am sure, to many of your readers.

The Annual meeting of the Southern Convocation of the New York Diocese, was held yesterday at St. James' Church, in the upper part of the city. Services were held in the morning and evening; the Sermon at the Morning Service being preached by the Rev. William H. Benjamin, Rector of St. Barnabas, Irvington.

The Rev. Dr. Stephen H. Tyng, Jr., has accepted the position of chaplain of the Old Guard, a favorite military organization here; and, last week, he delivered an address before them, in acknowledgement of his appointment.

The annual meeting of the "Young Woman's Christian Association" was held at its building, in Fifteenth St., on Monday evening. The Rev. Dr. Henry C. Potter said prayers. The Secretary's Report was very interesting, showing the value of the Association, as an aid to working-girls in the city. The classes in book-keeping and phonography were unusually large, during the year; and many were taught the use of the needle and sewing-machine. The Bible Class averaged the almost fabulously large number of 400 attendants.

The Church of the Beloved Disciple, of which the Rev. A. H. Warner—formerly assistant to Dr. Tuttle, at St. Luke's—is now Rector, is increasing rapidly in strength and vigor. The Vestry were recently presented, by Miss Caroline Talmam, with a check of sufficient amount to build a rectory. The church itself, a fine edifice, was originally built at her expense. Her entire gifts will exceed \$150,000. Would there were more to understand how much pleasure they can thus buy for themselves in this life; laying up, at the same time, investments "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

## Albany Diocesan Convention.

Reported for the Living Church.

The thirtieth Annual Convention of the Diocese was held held in All Saints Cathedral, Albany, on January 13th and 14th.

The opening Service was a choral Celebration of the Holy Communion; the Music, especially the Creed from Gounod's Messe Solenne, being finely rendered by the surpliced choir. The Bishop was surrounded in the chancel by nearly 80 of the clergy, and was assisted specially by the archdeacons, and the Albany clergy.

In place of the sermon, the Bishop read a portion of his annual address.

At the organization of the Convention, 80 of the clergy, and 78 lay delegates, representing 45 parishes, were found to be present; and the Bishop said that, since the primary Convention, this was the best attended Convention within his memory. The Routine Business resulted in the election of Rev. W. C. Prout as Secretary, Mr. Selden E. Marvin, as Treasurer, Rev. George Fisher as Registrar, and the following Standing Committee: Dr. William Payne, Dr. J. I. Tucker, Orlando Meads, J. W. Fuller, Dr. J. Livingston Reese, Dr. S. B. Bostwick, Robert Earl, and H. R. Pierson. Rev. J. Vaughan Lewis, D. D., was chosen as Trustee of the General Seminary.

The usual reports were made, and the usual Committees (Standing, Reference, and Special) were appointed.

On Tuesday evening, the regular Missionary meeting was held. The prominent work of the Diocese is Missionary, there being 44 Missionaries at work in 72 stations, and 13 stations remaining yet to be filled. This Diocese ranks first in the American Church in the number of Missionaries and Mission stations; and, always, the first evening of the session, and a large portion of the whole session, is occupied with this important branch of the Church's work. The Treasurer of the Board of Missions reported a balance on hand, of \$3.87 instead of the usual deficiency.

The most noteworthy things were the following, viz: 1, Rev. Mr. Edwards offered an amendment to the Canons, providing that none but communicants shall be selected Church wardens and vestrymen. Referred to the committee on Constitution and Canons. This was the outcome of some attempted action at the last Convention; and was finally disposed of by a report of the Committee on Constitution and Canons, to the effect that the proposed amendment was not in harmony with the Statute Laws of the State of New York.

Dr. Carey offered the following resolution: Resolved, That a committee be appointed to take into consideration that portion of the Bishop's address of 1880, pages 29 and 30 of the Journal, which relates to the holding of the Convention once in eighteen months.

Bishop Doane appointed as such committee Rev. Dr. Carey, Mr. T. R. Wade and Mr. A. A. Van Vorst. This was found to conflict with the Acts of Incorporation of some of the Trustees of Diocesan Institutions, and was accordingly laid aside as impracticable.

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## The Clergy in the Parishes.

A Series for the LIVING CHURCH.

I.

To the Godly Layman, Warden and Deputy to General Convention.

As one who has the highest interests of the Church sincerely at heart, will you not permit me to address you on that which at least one of our Bishops has spoken of as "the one question, and almost the only question that is now hot with life in the Church."

I have lately been much impressed with Bishop Littlejohn's forcible statements of the strength and weakness of the Church, and of the solemn possibilities which are now offered her, to become, if she qualify herself for it, the saving power of Christ to the American people. Today, I read, in an unquestionably secular paper, these words: "We need a revival of religion in this country—of true religion, which includes veneration, charity and serious thoughtfulness. The age is frivolous, material, inclined to scoff at the highest things, and to be content with what is petty and mean. The old faith languishes. Life is not a combat with evil, but a seeking for amusement. More earnestness, a deeper purpose in life, a more humble reverence, a more active charity—these elements of a true religion are needed to save us from a mere materialism."

Reading such language, I ask myself whether our Church, in this her day of great numerical growth and temporal prosperity, is fitted by the spiritual life within her, so to meet these needs of our times, that she can enter in and avail herself, in Christ's name, of her opportunity. The Church Almanac and the Convention Journals give us certainly a most encouraging array of data. But sin is not to be conquered, nor a people rescued from materialism and worldliness, by "facts and figures." This can alone be done by the Holy Spirit inspiring human words, quickening human energies, and directing human zeal. The true life of the Church, from which her real power for Christ must spring, is not one that can be tabulated, but one which is "hid with Christ in God."

I look, therefore, to our Ministry, who should be the human agency by and through which this life must be brought to bear upon the world, who are to speak these words, and lead in the putting forth of such spiritual energies; and I ask whether we are the spiritual power, in the Church, in the land, that we ought to be, and that we must be, to fulfil such a work. Who will venture to say that we are? I have followed the discussion which, during the past year or two, has sought to rouse the Church to realize how sorely her ministry is fettered in power, and secularized in spirit, by the conditions under which it is now forced to labor. I have seen those who tried to discuss it silenced, one by one. I have seen the hope that the late General Convention would deal with this evil, disappointed.

I do not turn to my brother clergy, nor address myself to our Bishops. I turn, my dear Sir, to you. You represent the ultimate purpose alike of the presbyterate and the episcopate. In our American polity, you are the only one who has the practical power of restoring to the ministry the possibility of fully and faithfully exercising "the Office and Work of a Priest in the Church of God," upon which her spiritual life and influence must depend.

I know you, my dear Sir, to be a Christian man and a sound Churchman. I know you to be "just and devout;" that you look forward and wait, like Simeon; "for the consolation of Israel." I know that you ask nothing better of your own Rector, than that he should fearlessly preach God's Word, and faithfully minister His Sacraments and the ordinances of the Church. I know that, whether in your Parish Vestry, in the Diocesan Convention, or in your seat as a Deputy in General Convention, you seek only the prosperity and efficiency of the Church, and the good of souls. I am sure that if you fully realized the truth, you would not rest, for the sake of your own children and of the future of this people, as well as for that of honor and justice and Christian charity, till you had brought about such a reform as would give back to the Church and to her children, the Ministry of which the present conditions of parochial life have robbed them.

But I remember, at the same time, that you have grown up from a child under this system, of which, from the Sunday School class to the Senior Wardenship, you have, step by step, been a part. It has ever presented itself to you as the ultimate object of your local allegiance; not as a discordant feature of the Church's organic life. You know that our parish system has been and is practically accepted by the clergy as a body, and that your own Bishop assumes it as the proper American form of the parish. You have had no special reason for placing it on trial before the bar of your own judgement. You have, indeed, heard of sporadic complaints, and, perhaps, you have seen certain articles in the Church press; but you have been told that they were merely the splutterings of a few eccentric, or discontented, or possibly unworthy men, who, finding themselves unsuccessful in the Church, have drawn the flattering conclusion that it is the Church, not they, who are at fault.

All things human, however, are liable to err; and this parish system of ours is not only very human, but a very modern part of our Church machinery. The history of all human institutions which are continued from age to age, is the history of "suffering endured, of wrong realized, and of consequent readjustments and reforms. You will not, therefore, hesitate to admit that it is at least possible that in the great growth and prosperous development of our Church, some parts of her practical polity, which may, perhaps, have worked well enough at one time, may now have come to work great spiritual harm and loss, and even peril to the very purposes of her life. That possibility is reason enough why you—to whom alone, if that possi-

bility should prove actuality, the clergy can look for help—should give an attentive ear and thoughtful consideration to what may be urged.

I might, in passing, cite two names as sponsors for my plea. Rev. Dr. Schenck would scarcely be reckoned among the "soured and discontented failures of the ministry." You probably recall what he said at the late General Convention. He claimed, "with all the emphasis he could, that there was no body of men of equal respectability and equal helplessness, on the face of the earth, with the Protestant Episcopal clergy of the Church in this land." And do you not remember how the words which followed, were received? When in that clear, strong, resonant voice of his, he spoke of "the great mass of the clergy who may have an unsympathetic Bishop on the one hand, and a domineering Vestry on the other hand; between this upper and this nether millstone, how many men were crushed, no man could ever tell, no lines could ever record," do you remember the instant applause of those who scarcely arrested their involuntary response? Did that applause not attest that he had struck a note which found an echo in the hearts of his brethren?

I presume that neither would the most indignant optimist characterize the Rev. Dr. Morgan Dix, as exactly "a disappointed and unsuccessful man." In a paper prepared for and "printed by request of the Joint Committee of the General Convention" on this subject, the Rector of Trinity Church, plainly says, that "things are tending in the direction of making the ordinance of Christ for the instruction and guidance of the Church, null and void—the commandment and ordinance of God of none effect by our traditions." After fully and admirably setting forth "the evils which the clergy feel so deeply, under which they are losing heart, and in view of which many young men decide never to seek the Holy Office, he adds: "Whatever optimists may say, in evasion of the force of these considerations, the clergy know too well that there is, in the unwritten annals of their Order, ample proof of the correctness of this picture of their position."

In citing you for my witness, my dear Sir, it is upon these "unwritten annals" that I propose to draw, in the hope of securing your sympathetic, active and earnest efforts for a reformation in the conditions of our parochial ministry, and a revival of deeper spirituality in the Church.

Your fellow servant,

VOX CLAMANTIS.

Cape Lookout; Epiphany, 1881.

## A Leaf from a Missionary's Journal.

To the Editor of the Living Church:

I find in the LIVING CHURCH, of December 23, a report from a faithful missionary of the diocese of North Carolina, which report suggests that "Nothing is better calculated to give a more accurate idea of the work which our missionaries have to undertake, than an occasional leaf from their journals." I therefore venture to forward an account of my recent visit to my mission in Overton County, Tennessee.

On Monday, December 20, I walked from Monroe to Obeys River, a distance of ten miles, where I expected to hold services that night. I had intended to remain here all winter, and was only deterred by the difficulty of getting a house for my family. Arriving at Mr. Franklin's, I learned that one of his sons, twelve miles farther on, wanted his child baptized, and wanted to know more of the Church.

Knowing that my time was limited I started at once, being accompanied by Mr. Franklin himself. The road was rough beyond description, and the thawing snow made it dangerous to travel on horseback, and difficult for a footman. Arriving at our destination late at night, I baptized my old companion, who then stood as sponsor for his infant grand-son. The parents will, in all probability, be baptized themselves.

On our way back next morning, we stopped at the house of one of the principal men of that section, himself an opponent of Infant Baptism, but whose wife seemed desirous of having her children baptized. We were urged to remain, but could not. Leaving a Church tract, we went on to the next house, where I baptized another infant. I hope in the near future to receive her parents into the "Congregation of Christ's flock." A few miles further we left the road, going a mile out of our way. There I baptized three more children. Two of these families had never seen the face of a Catholic missionary before.

On account of these delays, and the state of the roads, I was not able to fill an appointment left at Mr. Franklin's that afternoon, not being able to reach there till sunset. Consequently, our preaching was simply that from house to house. Even this was hardly necessary, for our beautiful baptismal service told its own story, and my old friend whom I had baptized the night before, sitting by their firesides, gave his reasons both for his faith and practice. He was full of the idea of the necessity of Salvation and of the one way of serving God. The Archbishop of Canterbury could not have spoken more to the point. The next day I baptized two children of an English Churchman who has been living in the Methodist Communion. My fellow-traveller of the day before, Mr. Franklin, whose wife, four children and six grandchildren I had baptized, wished me to go ten miles in another direction, and baptize six more grandchildren, but having to return to Sewanee I was obliged to defer that visit for the present.

I arrived at Monroe on Wednesday night, and left the next day for Cookeville, en route for Nashville. The only other passenger on the Lebanon stage leaving Cookeville, was a negro Methodist preacher, who became much interested in the Prayer Book, and to whom I promised to send one. I preached at Holy Trinity, Nashville, on Sunday morning, and at St. Luke's Chapel on Sunday night, and arrived at Sewanee Tuesday morning.

My letter, which you kindly published in the LIVING CHURCH, has brought me two dollars, for which I am abundantly thankful.

My hope is that the good Lord will put it into the heart of some one who has the ability, to help me build a chapel, which need not cost more than \$500. The nearest church will be ninety-four miles distant. Bishop Quintard authorizes me to say that contributions may be forwarded to his care, at Sewanee, Tennessee.

HERBERT A. GRANTHAM.

## Our Baltimore Letter.

Correspondence of the Living Church.

The great Festival of the Epiphany was observed with appropriate Services in most of our Churches. At St. Paul's Orphanage in Madison Avenue, an Epiphany Festival was held for the children. The Christmas tree, which had been unavoidably postponed to this occasion, was arrayed in all its glory, and stood in the workroom, brilliant with ornaments and tapers, and literally loaded down with toys and doll-babies and bags of candies. At 4 1/2 P. M., the room having been previously darkened in order to give better effect to the many lights upon the tree, the children of the Institution, thirty-three in number, marched into the room in procession, singing a Christmas Carol. After feasting their eyes upon the beautiful things before them, their hearts were made glad by the distribution of the different kinds of fruit which hung from the branches of this wonderful tree, and their little hands were soon full of the gifts of their kind friends. The Rev. Mr. Germand was present, and distributed the articles which were on the tree.

After some time spent in the enjoyment of their newly acquired treasures, the children, accompanied by the Sisters in charge of the Institution and several ladies who were present, adjourned to the Chapel, where Evensong was sung by the Rev. Dr. Hammond, of St. George's Mission, the Rev. Mr. Germand presiding at the organ. The Chapel was beautifully decorated, and the Altar brilliant with lights. The Service was well rendered, and the sweet singing of the children reflected great credit upon Mr. Germand, who has taken great pains in their musical training. During the Service, Dr. Hammond made a short address, in which he endeavored to impress upon the minds of his young hearers, that, although they could not offer gold, frankincense, and myrrh to the Saviour, they could offer Him the gift of earnest, loving and contrite hearts, and souls and bodies devoted to His service.

In the evening, at 7 1/2 o'clock, a special Service was held in the Church of St. Mary the Virgin, (for colored people), at which a number of young men and boys were formally received as Choristers. The Rector, the Rev. C. B. Perry, officiated; and during the Service, distributed a number of prizes to those Choristers who had been most faithful in the discharge of their duties.

After the Services were ended, a dramatic entertainment was held in the basement of the church. The first part was a representation of the different Gentile nations who have come to the brightness of the Saviour's rising; and the effect of the various costumes was picturesque and brilliant. After an appropriate carol had been sung, the three wise men, arrayed in Eastern costumes, entered, and sang the carol, "We three Kings of Orient are." The second part of the entertainment consisted of a representation of an old fashioned Christmas Eve. The old folks at home; the arrival of the married son and his wife and children; the bringing in the yule-log; the singing of Christmas songs; the Christmas cake; Snap-dragon; the Christmas mummings; the carol singers in the street without; the hanging up of the children's stockings; the children's good night; the visit of St. Nicholas, by way of the chimney,—all united in making up quite a little domestic drama; and the audience retired well pleased with the entertainment which had been given them, but not until a request had been made for its repetition.

An Episcopal Mission to be conducted by the Bishop of the Diocese, will be held in the Church of the Ascension (Rev. Dr. Fair, Rector), on Jan. 11, 12, 13 and 14. The Bishop will be assisted in the work, by several of the Clergy of the Diocese, whom he has detailed for this duty. At the close of each Service, the Bishop will converse with those seeking his counsel.

The Rev. Mr. Norton, of St. John's Church, Washington, having resigned on account of ill health, the Vestry has elected the Rev. Mr. Vibbert, of St. Luke's Church, Germantown, Penn., as his successor. It is not yet known if Mr. Vibbert will accept.

INDIANA.—The Bishop of the Diocese visited St. Mark's, Lima, Dec. 12th, and confirmed a class of seven, all (with one exception) from the Sunday School. In the morning, the Bishop visited St. John's, LaGrange, which is once more in the charge of the Rector of St. Mark's, Lima. Both parishes are doing well. On Dec. 18th, the young ladies of St. Mark's held a fair for the benefit of the Sunday School library. They were assisted by friends in Chicago and Boston. The Christmas Sunday School Festival was held on Christmas Eve. Among the presents was a handsome lamp for the Rector's study, the money for which has been procured by his Bible Class; and a piece of silverware for his wife. This good custom has been in operation in this parish for the last five years, and it is one which makes the Rector thank God and take courage. The communicant-roll, so far as actual communicants are concerned, has been doubled during the present Rectorship.

The New York Observer tells of a man who wished to make a minister a little present on or before Thanksgiving, and enclosing \$20 in gold in a note, sent it to him as follows: "Rev. and Dear Sir:—Having no turkeys to give you for Thanksgiving, I send you two eagles instead."

## Our Washington Letter.

Correspondence of the Living Church.

From the Epiphany Parish Guide, which I wish I could copy entire, I cull you some of the happenings of that large and thriving parish. The Mission Sunday school now numbers about 260 children. After the dinner provided for them on a recent occasion, dinners for 22 needy families were sent out. The Parish Sewing School now numbers 150. The Christmas Carol-Service, for the five schools of the parish, would have been enjoyed by 800 children and 100 teachers, had not a storm prevented. As it was, only about 250 attended. At a Hall, the morning and evening Sunday Schools met together, 500 strong; it was a goodly sight. The offerings at the 8 A. M. Christmas Service, furnished dinners for fifteen poor families. At the 11 o'clock Service, the offerings were \$212, for the Aged and Infirm Clergy Fund, and for the widows and orphans of clergymen. The parish tinges with life and liberality, and was never so thoroughly worked. It has 900 communicants—a miniature Diocese; Rector, Assistant priest, and a Deacon; five schools; 800 children in them, and over one hundred lay-assistants, or teachers.

Just before "donation day," the friends of the "Church Home" are the honored recipients of a neat invitation to be present at the Home, and are delicately—and very properly—reminded of a willingness on the part of the Home to be the recipient of useful contributions. At the last "donation day," \$235 were handed in. Besides this, flour, hams, apples, blankets, and a dozen other articles came with it, either then or during the year now closed. The offerings at Church for the benefit of the Home were \$117; a luncheon table realized \$133, and in all, over \$500 have been added to the revenue of the Home. The Home has now sixteen beneficiaries. It has a work department, which affords employment and remuneration to a number of poor who are able and willing to sew. Not only is plain, but even difficult sewing done by those who are thus helped; a capital plan, and one which has, these many years, been in full and successful operation. A Mother's Meeting assemblies at the Sunday School Room, at 1:30 P. M. on Friday of each week.

Now and then, the "Mothers" do something besides meet; they drink tea. They held a tea-drinking on Jan. 7. This Mother's Meeting is one of the most useful branches of the Epiphany work. Through the children, some of the poorer women of the parish are reached, and perhaps, in time, some of the fathers may be also. Some of these women had not entered a church for years; most, had no clothes to wear, fit for the Lord's House. But if they cannot go to Sunday Services, they could and do go to the Friday meeting, in the School Chapel. They hear a few prayers, and some brief and needful exhortations; and then, under the guidance of four ladies, sew for themselves for an hour and a half; sing a hymn and disperse. The ladies visit these Christian sisters at their own houses. There are between fifty and sixty of these hitherto neglected women, whom the Church has thus found out, and is helping in this way. Epiphany is solving a problem, viz: that the best way to do a thing is—to go and do it. Instead of more brick and mortar, let the Church put its extra money into more clergy for the same parish. One man can do every thing. Give him a Priest and a Deacon, and let the Parish Church be the Home of the whole parish, and not the proprietary chapel of a few, and the result cannot be doubtful. The Rev. Dr. Pare's executive abilities are seldom equalled, and seldom if ever surpassed, and his parish responds to his slightest request.

Confirmation is expected in this parish, on the usual Sunday, that before Easter, April 10th. Bishop Morris favored the parish with his presence and a sermon on the evening of Jan. 9th. January 16th was the usual "Missionary-day." Last year the offerings were over thirteen hundred dollars; it is hoped that this year they equalled, if not exceeded, that amount; but whether this were so, or not, your correspondent has not yet learned. A Christmas gift of a Communion-service for the Chapel of the Home, each vessel bearing the name of the Home neatly engraved, has been made to the Parish of the Epiphany. Some time since, an Altar was given to the same Chapel by a generous communicant. There are nearly one thousand volumes on the Catalogue of the Parish Library and Reading-Room of this live Parish. During November, 254 visits were paid to the Reading-room; during December, 271; so you see the room is not for show, but for use, and is used.

Jan 6, Epiphany day, was the "Name-day" of the Parish. On that day, the annual meeting of the qualified voters met in the parlor of the Home, at 7:30 P. M. The annual reports were read, and managers and visitors for 1881, elected. Every baptized member of the congregation who has contributed to the support of the Home, is entitled to vote.

To the Editor of the Living Church:

SIR:—Will your correspondent Stelliger, who entitles his article "Fact versus Common Law," kindly give us his definition of the term of Common Law? It would seem that his idea of it is quite different from what is commonly understood by it, and to many of his readers a definition of his own appears quite necessary to the understanding of his article. DISCIPULUS.

The only two European governments in which the right of voting is possessed by all the citizens of legal age, are France and Germany. In France 27 per cent. of the whole population are voters; in Germany 21 1/2 per cent.; while in Great Britain only 9 1/2 per cent. are voters; in Sweden, 6.03; in Austria, 5.98; in Spain, 5.67; in Italy, 2.32; and in Belgium only 1.68.

## Concerning "Innovations."

I.

To the Editor of the Living Church:

A parishioner, whom I more than esteem for certain rare good qualities, and to whom I am gratefully beholden for equally rare kindness in both word and deed, complains of things which I do, intelligently and conscientiously, as a Priest, he charging that they are "Innovations."

Knowing, as I do, that the charge has not only been unintelligently caught up from the current "hue-and-cry" against so-called "Ritualism," but is also embittered by certain personal complications which are wholly apart from my work, I might justly pass the matter by in dignified though sorrowful silence. But, as the individual concerned does not seem to me to be beyond the reach of hopeful enlightenment, and as the case is one of no infrequent occurrence, I venture, in the hope of securing, both for myself and others, some relief from attacks of this kind, to call the attention of my friend, and others of the class, to certain considerations which, I am confident, they have not sufficiently weighed.

Now, I wish to ask such persons a few questions. You summarily condemn some things that we do in the Church, as "Innovations." But what do you mean by that word? How much do you make it cover? Have you ever stopped to think just what you are saying? Yet, it would seem no more than reasonable that he who uses a sweeping term in condemning others, should be able to define that term with some intelligible precision. How else can one know what is condemned? Or how can one know what amount of confidence to place in the adverse judgment pronounced? If now you cannot fairly answer these questions, it seems to me you must confess yourself lacking in the very first qualification requisite to the magisterial functions that you assume.

But, supposing that you have some fair notion of what you mean by the word, there is another question which might be asked. Are you, by competent knowledge, qualified to determine thus summarily that the use in question is really an "Innovation," and as such so blameworthy? Are you so well read in Church History, or so familiar with the testimony of experts in the matter of Catholic rules and ceremonies, that you truly know when you affirm? Or, aside from that, is your attention to things which concern the Church, so undivided, or your devotion to her welfare and advancement so absorbing, that you may be counted as being as apt and safe a guide in these matters, as those who are placed over you in the Priestly office? I cannot but charitably assume, that both your candor and your common-sense make you shrink from claiming any such character or position; but, should not he who has need to be a learner, also take the place and show the spirit of the learner?

But perhaps you plead "Our Rector is a young man;" or you urge the opinions of certain of the clergy, who, according to your understanding, are opposed to these "novelties which disturb our peace;" or perhaps you appeal to the "pronouncements" of sundry of our Bishops, to whom even floral decorations and Credence-tables—

"Are monsters of such frightful mien, As, to be hated, need but to be seen" — in the light of "Godly admonitions!" It is not strange, perhaps, that you think that you have sufficient warrant for your adverse judgment, even though you are without any critical knowledge of your own for its basis.

May I not, however, raise a question even here? Is your young Rector simply airing his own notions, or is he striving to reduce to practice what he has learned? If the latter, there arises the question, who is the more competent to decide on these matters, his professional teachers, or the particular portion of the clergy to whom you appeal? Besides this, there is a learned and vigorous body of Parish Priests, to say nothing of some of our ablest Bishops, who distinctly disagree with those who are your chosen references. Which of the two classes is the better qualified to determine the truth concerning this burning question? "Who shall decide when doctors disagree?" Are you competent to do it yourself? If not, what is it, pride, prejudice, or passion, which persuades you to put yourself in so unlovely and unchristian a position and attitude, as that of denouncing that which has not been committed to your charge, and of which you know little or nothing—the mere snarling echo of some bigot outcry? Verily, one might ask whether, in the Church, humility has not become one of the "lost arts?"

The Standard of the Cross, discussing the movement for enrichment of our Liturgy, says:

"Is it dangerously soon to suggest, then, that one way to 'enrich' is to eliminate anything which serves as a diluting element? For our part, we can conceive of an Easter Service, for example, that would be considerably richer in effect for not beginning with the exhortation to dearly beloved brethren to acknowledge and confess their manifold sins and wickedness. The frequent omission of this exhortation under the proposed arrangements for shortened services will prepare clergy and people for the consideration of the question whether they need to say and hear it invariably even twice every Sunday and high festival."

The Nation, commenting on the state of the Church, as indicated by the recent General Convention, says: "The withdrawal of the reformers, indeed, may be said to have had an ameliorating effect upon the general body. Their success, except in attaining the rewards of conscience, has not been brilliant enough to attract large accessions from the Lqw-Church party, and yet it has probably made ecclesiastical trials such as that of the Rev. Dr. Tyng, Jr., more unlikely than ever."

Montana's official population is 39,157, with but 10,977 women



Current Events.

The decrease of the public debt during December, was \$5,199,430.

"Boycotting" still goes on in Ireland. A special cabinet meeting has been called by Mr. Gladstone, and no one is able to prophesy the result of all the agitation.

Ice on the Rappahannock river, in Virginia, is eight inches thick.

Augusta, Georgia, is enjoying fine sleighing for the first time in a quarter of a century.

The number of freight cars employed on railways in New York increased from 16,525 in 1867 to 47,868 in 1879. During the same period the canal tonnage in New York decreased from 5,859,000 to 5,362,372. The number of freight cars employed on all the railways of the country increased between 1876 and 1879 from 384,903 to 480,190—an increase of 95,287 freight cars in three years. The increase of railway mileage in the same years is about 12,000 miles.

The London Athenaeum authoritatively announces that the price paid for "Eudymion," Beaconsfield's new novel, was £10,000. It is also stated, that the work was begun ten years ago.

While the regret at the death of George Eliot is almost universal, it must have been something to her satisfaction that she lived to see a cabinet edition of her works in twenty volumes, and an edition de luxe of "Romola," illustrated by Sir Frederick Leighton, whose designs are in remarkably close accord with the ideas of the novel.

M. Wiener, the French vice-consul at Guayaquil, who has been exploring the upper tributary of the Amazon, known as the river Napo, finds it a fine stream, navigable for a thousand miles above its mouth. The district through which it flows, as far as explored, is larger than France, and has a fertile soil. The climate is mild, and the country is well adapted for the production of sugar, coffee, cocoa, and India rubber.

By the breaking of dykes in the province of North Brabant, Holland, eighteen villages have been flooded, causing immense damage.

Spain has contracted for the construction in England of several war vessels, and is building gunboats and fast sloops in the arsenals of the peninsula, for service in Cuban waters.

As an indication of the extent to which the anti-Jewish feeling has been kindled in Germany, it is reported that at a public meeting held in behalf of the anti-Jewish movement, such crowds came together, that the police were obliged to close the doors.

The porte has dispatched a note to the powers setting forth arguments against arbitration, and proposing that a meeting of the delegates of the powers, including Turkey and Greece, be held at Constantinople, to fix the Greek frontier.

Heavy rains have caused great damage in Sicily. At Barcelona, the river burst its embankments, creating a great panic.

A telegraph line extending along the coast, is used in Norway, to give fishermen intelligence of coming shoals of herrings; and the time which this saves over the old plan of hunting up the shoals, added to great care in preparing herrings, is said to be driving Canadian inshore fishermen out of the market.

It is said that the "Irish garrison," after the first of January, will consist of fifty thousand men. This is quite a large force, but not sufficiently numerous to cope with anything like a general rebellion.

The census office has nearly finished the first count of population in the United States, which shows that the aggregate will be a little over 51,000,000.

The first spiral tunnel on the St. Gothard line, in Switzerland, has been completed. It is one thousand metres in length, and was bored through granite entirely by hand.

Hay is selling in San Juan county, Col., for \$300 per ton. That is pretty well up, but is still far behind what was seen on the Comstock lode in early days, when hay brought 25 cents, and green grass, 10 cents a pound.

Two new cables are to be laid next summer between the United States and Great Britain. The contract has been let for both, and the first is to be laid by July 1st. If "consolidation" does not set in, we may expect a considerable decline in rates.

The Emperor, Dom Pedro, has translated a selection of Mr. Whittier's poems into Portuguese.

Petroleum has been discovered in Italy. Oil similar to that of Pennsylvania has been pumped in the valley of Cocco, and also in Piedmont, and it is believed that after a few more months' digging, the oil springs themselves will be found. The American mode of extracting the oil is used, and some expert Canadians are employed on the work by an Anglo-French company formed at Paris. Companies are forming to prosecute the industry, which must prove very profitable, for there is a tax of 50 per cent on the American oil, and the expenses of transport equal 20 per cent.

At a ball at Schwarzenburg, Saxony, a young man entered, having what appeared to be a cigar in his mouth. He went to the chandelier as if to light it, and a terrible explosion ensued. The lights were extinguished, the walls partly gave way, some of the dancers were covered with blood, and the young man was blown to pieces. He had killed himself by means of a dynamite cartridge.

It is whispered in Vatican circles, that Leo XIII. intends to resume quietly and by degrees the state ceremonies of the pontifical court as they were celebrated eleven years ago, even to going down to St. Peter's, and reviving the splendid ceremonies in that famous basilica.

Mr. Sassoon, of Belgravia square, London, stables his horses in the topmost story of his house, and carries them up and down on an elevator. The purpose is to save the cost of ground, which is valuable in that fashionable neighborhood.

Germany is preparing to celebrate, three years hence, the four-hundredth anniversary of Luther's birthday, Nov. 10, 1483. It is proposed to fix upon the Wartburg, near Eisenach, as the middle point of the celebration. Dr. Kuster, the burgo-master of Eisenach, is the president of a committee charged with making the needful arrangements. It was in the Wartburg that Luther labored at the work which was the completion of his activity as a Reformer—the translation of the Bible into German. The famous "Luther-room" has become the germ of a Luther museum, which will probably receive many accessions by the time the anniversary arrives. It is contemplated to give the celebration an international character.

The first American city to light its streets wholly by electricity is Ogden, Utah.

Two bells found by a diver between Fort Sumter and Fort Moultrie, taken from the wreck of a vessel of about 350 tons burden, bear the date 1374, and must have been cast two centuries before the discovery of America.

The Passion play as presented at Ober-Ammergau in 1880, was a paying piece. The forty performances brought in \$520,000, an average of \$13,000 for each performance. The every-day theatre manager would be glad to secure a play that would bring him one-thirtieth part of that. The proceeds have been divided into four parts, one-quarter being divided among such inhabitants of the village as are householders, one-quarter set apart for expenses of the theatre, and one-quarter divided among the actors, and the fourth given to the public schools. The performances were attended by one hundred and seventy-five thousand persons, among them a king, a prince imperial, a grand duke, and many other distinguished people.

Dr. Legge, the Professor of Chinese at Oxford, England, says if the present rate of conversion of Chinese to Christianity continues, by the year 1913 there will be 26,000,000 of church members, and 100,000,000 of professing Christians in the Chinese Empire.

Kirkdale Church, one of the most ancient ecclesiastical structures in the kingdom, has been, for some time, undergoing partial restoration. The antiquity of this church is proved by the sundial with a Saxon inscription, showing that it was built in the days of Edward the King, in the days of Tosti the Earl, that is, between 1055 and 1065. A Runic inscription also seems to mention Ethelwald, King of Deira, A. D. 651 to 690. The church is situated close to the famous Kirkdale Cave; where, in 1821, were discovered the bones of hyenas, bears, tigers, wolves, elephants, rhinoceri, hippopotami, and other animals.

Parochial Work.

QUINCY.—The Carthage (Ill.) Republican thus speaks of the Christmas celebration at our mission there: "St. Cyprian's Mission Chapel was profusely decorated with evergreens and appropriate mottoes commemorative of the day. The decoration of the chancel and altar was especially tasteful and appropriate. In front of the chancel was a fine Christmas tree, and on it and at its base were the presents. The exercises opened by the evening choral service, conducted by the Rev. Dr. Lloyd. The tree was then illuminated and the presents distributed. It was an occasion of great interest and pleasure to the people of the Mission and Sunday School. The Mission festival was held on Christmas evening." At the annual meeting of Trustees, held on Monday, Jan. 10, at St. Mary's School, Knoxville, Mr. W. N. Phillips, of Galesburg, was elected to fill the vacancy caused by the death of Mr. S. H. Tompkins, of Knoxville. The three Bishops of the Illinois diocese are members of the Board. A report was made by the Rector showing the unusual progress of the School during the last year, from sixty boarding pupils to more than eighty, and more applications now under consideration. But for the extension made last summer, the building would have been entirely inadequate. The Rector reported that work complete, at a cost of \$4,000 and was presented by him to the institution. He regretted his inability to provide further accommodations at present, at his own expense, having given to the School property already over \$10,000. There is a conditional legacy of \$10,000 in the estate of the late Hon. James Knox, waiting in bank to be drawn for the enlargement of the building, so soon as the same sum is pledged or given by others. It is to be hoped that some plan may be devised for securing this legacy and adding the needed accommodations to St. Mary's. All it asks is the bare walls, and a large amount (one-half) is already provided in this legacy.

ILLINOIS.—It may interest our readers to know that the Mission at Austin is encouraged in its good work, and that there is a prospect of speedy completion of the church. From St. James', Chicago, nearly \$300 has been received. Within three months \$1,066 has been raised and expended. The church is under roof and will soon be finished externally. The robbing room is now used for some of the parochial meetings, most of the Services being held in the town hall.

The Rev. W. W. Steele, who recently resigned his pastoral charge at Dixon, and assumed that of Grace Church, Galena, has had some very pleasant experiences in his new position. Being unmarried, a rectory was to him a superfluity; so the ladies of the parish, always kind and prompt in such matters, looked round, and succeeded in securing for his occupation a beautiful suite of rooms. And not content with that, they sent to New York for some elegant carpets, laid them down, and furnished the rooms throughout; so that all that the fortunate bachelor priest had to do, was to walk in and take possession, which he did not fail to do, with great promptitude.

Christmas-tide passed off joyfully at Galena; the church was beautifully decorated, and brilliantly illuminated. At the two celebrations (at 7 and 11:30) on the morning of the Feast of the Nativity, the attendance was large. All the Services, including the weekly Celebrations, are very well attended; the church, which is quite spacious, being filled.

LONG ISLAND.—An Epiphany Missionary Reunion was held in St. Ann's Church, Brooklyn, on Friday evening of last week, Jan. 14. According to the plan sent us, Bishop Paddock, of Washington Territory, was to preside; addresses were to be made by Bishop Tuttle, Bishop Penick, and by the Missionary Secretaries. Tea was served in the hall under the Church, and the occasion was, doubtless, altogether a delightful one. The Rector of St. Ann's, Rev. Dr. Schenck, is known to be deeply interested in missions as well as in all the general work of the Church. His speeches on these subjects in the General Convention were strong and able.

We have been favored with a copy of the Annual Report of Grace Church Chapel, Brooklyn (the Rev. R. H. Tiggs, Minister in charge), which affords substantial ground for congratulation and encouragement. As regards its financial improvement, it is merely necessary to state the fact that, whereas the total amount of Offerings, last year, was \$372, it has reached this year, the sum of \$875.10. The report of persons baptized is 102, of whom 7 were adults; confirmed, 24; marriages, 29; burials, 61. There have been 25 Public Celebrations of the Holy Communion, and 28 Private; 160 Public Services, and 206 sermons, etc. Connected with the Chapel are 136 communicants, of whom 21 have been added, during the year, by Confirmation.

This Mission (for such, in fact, it is), appears

to have accomplished a great amount of good work among the sick and poor. So judicious and economical has been the financial administration, that the Report of the Treasurer (Mr. H. E. Pierpont, Jr.), shows a deficiency, between receipts and expenditure, of only \$1.43. The entire Report was prepared and presented by Mr. Richard Lacey, Secretary of the Chapel Committee.

OHIO.—The Guild of the Holy Cross is an association which has been established in Cleveland, in order to secure to the Church all the unemployed talents and opportunities of persons whose physical condition debar them from active work; and it is hoped at the same time that much may be done, by the mutual sympathy of the Members and Associates, to cheer and comfort the restless hours of those who bear pain and suffering. The Guild consists of Chaplain, Warden, Members, and Associates. The Chaplain has the care of the spiritual interests, and is the final authority on any disputed point. The Warden plans, systematizes, and has the entire arrangement of the work, which the members, of course, must carry out, with the assistance of the Associates. Any persons who are either permanently or temporarily unfitted for active duties, may become Members, and will receive upon admission a copy of the Manual, and a silver cross, the badge of membership. If they withdraw from the Guild, they will return the badge to the Chaplain. The Associates are to be persons in good health, who will visit, write, read, and help the Members in any way which suggests itself.

The bond of union of the Guild, is Intercessory Prayer, to facilitate which, a Manual is provided; appropriate Offices, for the use of the members, are provided in the Manual. The support of the Guild is derived entirely from free-will offerings. The Rev. James A. Bolles, D. D., is Chaplain, and Mrs. C. P. Ramsey, Warden.

TEXAS.—The Rev. J. J. Clemens, Rector of Christ Church, Houston, gave his annual Christmas dinner to the new-boys of the city, this season. On this occasion, thirty-two of the little fellows assembled at the church, and thence adjourned to the choir-room, where they found a liberal repast spread for them. Mr. and Mrs. Clemens, with some lady friends, had been at great pains to provide everything to suit the tastes and administer to the comfort of their youthful guests, and their effort was crowned with success. The dinner, of gifts of substantial value, such as sacks of flour, were distributed among the boys, thanks to the generosity of the Rector, who seems to have done his best to assure to himself and family a happy Christmas, by helping to make others happy.

The Rev. T. B. Lee, Rector of St. David's Church, Austin, was presented on Christmas Day with a fine gold watch, from the members of his parish.

The important parish of Grace Church, Galveston, is vacant, through the resignation of the Rev. Jeremiah W. Meredith.

The Rev. J. E. Meredith has entered on his duties at Calvert and Georgetown, two promising points where the Church element is large and active. Georgetown bids fair to be a large place, in consequence of its being the connecting link of the Texas and Mexican railroads, now being built; here, hopes are entertained for building a church.

At Calvary Church, Bastrop, Christmas was, in truth, a time of refreshment and joy. On Christmas Eve, the choir went around the town and visited nearly every Church family, and sang Christmas Carols. Christmas Day was mild and pleasant, and the sun shone brightly; the church was crowded, and, as usual, most tastefully decorated. The musical portion of the Service was well rendered by young ladies, graduates of Columbia, Tenn. The Offertory collection was \$265, and a gold watch, which was devoted to the new church building fund.

A new church is much needed in Bastrop, and hopes are entertained that one costing \$2,000 will be built during the year. The parish is small and weak, but all are doing what they can. Two most worthy members have promised to haul the materials, equal to a donation of several hundred dollars. A stained window for the Chancel is promised as a memorial. A most eligible site has been secured, and if the lovers of Church extension render a little help now, much would be secured for the future.

At Belleville, a new church is in course of erection, to be dedicated to St. Mary. Belton, Tyler, and Huntsville, three struggling parishes, are vacant. The localities are very healthy, and promise well for the future; few better fields can be found in this diocese for the exercise of hearty missionary zeal; and, for men who are not afraid of work, and willing to begin with a moderate salary, there would be not only a hearty welcome, but loving co-operation.

The Bishop of the Diocese resides now at Austin, where he has secured a comfortable home; and where he hopes, with God's blessing, to live for the rest of his days.

MINNESOTA.—St. Paul's Church Guild Directory, dated in Advent, 1880, comes to us this year with a lengthened list of parishioners, and large additions to the various instrumentalities of active parochial life. There are committees for every conceivable branch of Church work; and we conclude, from the published results, each committee in its place, does its work well and efficiently. We observe that there are as many as four missions connected with the parish. During the last six months, the church accommodation has been largely increased; and the general advance, all along the line of this flourishing parish can best be gathered from a brief statement of the increase in the various departments within the last four years. During that period 201 persons have been baptized, and 110 confirmed; the communicants have grown from 134 to 360; and, against 500 reported in 1876; as "individuals" connected with the parish, there are now exactly twice as many. In 1876, the total amount of receipts for charities and assessments was \$2,680.95; the report for the year that has just closed is, \$7,024.75. And this does not include the parish expenses, amounting to \$4,732.38. So that the grand total is \$11,748.13, which, it must be acknowledged, is a very good showing. We could say more, but we prefer to let the facts to which we have called attention, speak for themselves.

The new Rectory for Holy Trinity Church, E. Minneapolis, has been completed, and the Rector, the Rev. T. M. Riley, will move in about the middle of January.

A Golden-wedding anniversary of some interest was celebrated in the Diocese, on the 31st of December; the bridegroom being our faithful lay-reader at St. Mark's, Longworth, Octavius Longworth, Esq., who for twenty years has acted licensed lay-reader for his neighborhood; and for whom, some years since, a neat chapel was erected, to take the place of the log house in which they had been wont to assemble.

The Holy Communion was celebrated in St. Mark's, by Dr. Knickerbacker, the day before, when father and mother, three sons and three daughters, received together. It was a beautiful sight. The venerable couple were aided by friends from Minneapolis, St. Paul, and Clear Water, as well as by immediate neighbors, in keeping the anniversary; and they received many tokens of esteem from friends about, and present among these was a remembrance in the shape of a kind letter from a former pastor, Rev. Dr. G. M. Haskins, of St. Mark's, Williamsburgh, New York.

St. Luke's Church, Hastings, was burnt down on the evening of Holy Innocents, at the Christmas tree-celebration. It was insured for \$2,000, a sum that will cover about one-half of the loss, including a fine large organ. It was built by Father Wilcoxson, and consecrated by Bishop Kemper, on the 8th of October, 1857. No doubt it will be rebuilt in the Spring. Rev. J. Everett Johnson is Rector.

GEORGIA.—A reverend brother, writing from this diocese, under date of the Feast of the Epiphany, says:—"The cold wave that swept over the country, and spread the broadest mantle of snow that probably was ever laid (especially over this section), and enveloped the Republic for once in whiteness, save a narrow strip along the gulf just enough to keep out of water—that chilling, thrilling, shivering wave reached here on the 29th of December. On the evening of Holy Innocent's Day, as we were listening to the merry voices of our Sunday school scholars, frolicking in the parish school-room, the cry 'It snows, it snows!' aroused us. As we left at 9 o'clock for home, the feathery flakes of snow were just covering the ground. At 8 A. M., on the 29th, the thermometer stood at 18 degrees; at 1 P. M., had risen to 24; and at 9 P. M. was down to 10. The lowest point that it reached was three degrees above, at 8:30, on the morning of the last day of the year. On the morning of New Year's Day, it was snowing again. Taken altogether, the cold was very remarkable for this place. Considerable damage was done to the water-pipes throughout the city—the parsonage not excepted."

MISSOURI.—In addition to other handsome and useful Christmas presents, the congregation at Nevada, presented to the Rev. T. M. Thorpe and wife, a beautiful China tea-set of fifty-seven pieces. This may serve as a valuable and suggestive hint to other parishes. Even now, it is not a few "live" people among the members of the church in that thriving town, and we congratulate the Rev. D. C. Howard upon the probability of a new church being erected there, in the course of the present year.

ALABAMA.—On the fourth Sunday in Advent, just passed, the Rev. George H. Hunt, Rector of Christ Church, Tuscaloosa, preached an earnest and telling sermon from Haggai 2:4. "Thus speaketh the Lord of hosts, saying: 'This people say, The time is not come, the time that the Lord's House should be built,' etc. As may be guessed from his having selected this text, his object was, to rouse his people to a sense of their duty with respect to the repair and enlargement of their parish church. Having had an opportunity of seeing a copy of the discourse (which was printed for circulation in the parish), we cannot readily believe that it will prove to have failed in accomplishing the object so earnestly and eloquently pleaded for by the faithful Rector. And we confidently expect to be called upon before long to chronicle the fact that the much needed work has been inaugurated."

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A Thought for Epiphany.

A beautiful symbolism has been discovered in the gifts of gold, frankincense and myrrh, presented by the wise men of the East to the infant Saviour. Of this we need not speak. A practical lesson seems to us to be taught by this event, associated with the Epiphany season, and to this we ask the attention of our readers.

It seems reasonable to infer that there was some providential purpose in the gift of gold, beyond the mere symbolism of the act. Might it not have been designed as a provision for the flight of the Holy Family? It might indeed be said that the escape from the slaughter of the Innocents was, humanly speaking, through the prompt obedience of Joseph to the heavenly warning. Still it would seem no less a fact, that the gifts of the Magi made possible the flight to the East, and the sojourn there. Then, as aforetime, the valley of the Nile was the resort of the Palestinian refugee. The Holy Family were safe enough from reach of Herod, when on the other side of that river of which Milton speaks, as

"The brook that parts Egypt from Syrian ground."

But this flight to and sojourn in the land of the Pharaoh's, involved no small expense as well as hardship and anxiety. The gifts of the wise men were evidently of large value. From the circumstances of the case, it is fair to suppose that they were the providential provision, by means of which the child Jesus escaped the sword of Herod.

When they presented unto Him gifts, those wise men knew not that their offering would minister to the safety, and, humanly speaking, to the very life of the Holy Child. At the dictates of a loving faith, they "presented unto Him gifts." God took those gifts, blessed them, and made them the instrument of safety to His Son. What a part, what a privilege given to those Gentile men! How we should have embraced it if offered to us! What a privilege, had it been given us to help the suffering Saviour, as, under the weight of the cruel Cross, He staggered along the *Via Dolorosa* toward Golgotha, amid the shouts of the Roman soldiery, and the jeers of the Jewish rabble!

If we have faith in Him and in the truth of His Word, as great a privilege is within the reach of us all, to-day. Said He not, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me?" We need not to go afar (as legend says men did) in quest of the Holy Grail. If we do, our quest will be in vain. Story tells of one making the attempt, who, as he roared forth, turned with loathing from a leper at his door. Returning, after years of wandering, disappointment, and hope deferred, a broken but a wiser man, he found the leper still by his door, and gently ministered unto him; and suddenly—

"A light shone round about the place, The leper no longer crouched at his side, But stood before him glorified, Shining and tall and fair and straight, As the pillar that stood by the Beautiful Gate; Himself the Gate, whereby men can Enter the temple of God in man."

Yes, like those Magi in old time, we too can fall in worshipping adoration before our Incarnate Lord; can open the treasures of the heart, and lay, at Jesus's feet, gifts of the best and dearest of all that we have to give. Taking it in His holy hands, He will bless and sanctify our gift of faith. He will make, of our perishable riches, an imperishable store, so that they shall become as pearls in that heavenly crown which the Lord the righteous Judge shall give us, if we love His appearing.

Those wise men knew not nor dreamed how great a purpose their gifts would serve. But, as reward for such faith and love, God made their gifts to be for the safety and succor of the Holy Child. In substance it has been repeated over and over again in the history of His Church, and in the experience of us all. Some years since, for Jesus' sake and through faith in His name, one man began in a

very small way to provide for the homeless sick. God accepted and blessed the offering. It has grown into a large and enduring work, multiplied, repeated over and again. Our Church Hospitals all over the land owe their being, under God, to the loving faith of William Augustus Muhlenberg. In this city, only a few years since, a Christian woman gathered around her a few children on the Lord's Day, for instruction in the things which a Christian ought to know and believe to his soul's health. Of that work of faith, has come an important and flourishing parish. It is within the power of hundreds of men and women in Chicago, to day, to do like things for Christ. If only they would, their work will go on and increase and widen, when they have long gone to their reward. Make the most of the golden opportunity, if it is offered you, to be the founder of such a work. We need a Diocesan Church Home for aged and indigent Christian women. We need an endowment for Diocesan missionary funds, before we can adequately do the work which we ought to do, and are not doing. God grant that we may not only perceive and know what things we ought to do, but also may have grace and power faithfully to fulfill the same!

Rectors, Wardens and Vestrymen.

The Report of the Joint Committee appointed by the General Convention of 1877, has been published, and has doubtless received the attention of some of our readers. With this Report a pamphlet is issued containing papers read before the Committee by the Rev. Morgan Dix, S. T. D., and by Mr. Parker, an eminent layman of New Jersey, on the Functions of Rectors, Wardens and Vestrymen. There is no subject of greater practical importance now before the American Church, and we trust that the work of this Committee will bear blessed fruit, and that the vexed question of the relations of pastor and people will be satisfactorily settled by another General Convention. It is one that demands thoughtful consideration and generous action on the part both of clergy and people, and cannot be disposed of by any arbitrary legislation. Whatever is done must be done upon conviction and agreement of all Orders.

Dr. Dix begins his Paper by commenting upon two irreconcilable views which meet us at the threshold of the enquiry, as to the nature of the office of the Christian Ministry; the one, looking upon it as a mere profession, to be taken up and laid down at the pleasure of the individual, and deriving its exercise from the will of man; the other, regarding it as a Sacred Function, ordained by God, and committed to the Church by the delegated authority of her Great Head. According to the former view, the Minister receives his commission from men; according to the latter, from God. The one is a spokesman, elected by the people, the other is an ambassador sent by Christ, and a steward of the Divine mysteries. No one who is at all familiar with the standards of our Church can fail to perceive that she holds to the last named view; and it necessarily follows from that view, that perfect independence of those to whom the ambassador is sent, is essential to the integrity of his office. He is to teach and to guide; they are to learn and to follow. The inversion of these relations neutralizes the Divine ordinance.

But it is this very thing, the reverend Doctor points out, which has come to pass among ourselves; or, to say the least, it is to such a condition as this, that matters are tending. And thus our young men are discouraged from seeking the Holy Office of the Priesthood. The Messenger of the Lord is not sent; he must stand idle till he gets an invitation to come. The Watchman of the Lord is watched, himself, with a microscopic curiosity, to see whether he will be likely to give satisfaction. The Steward of Divine Mysteries finds that there is no demand for them, but only for agreeable entertainment, and the utterance of smooth things.

There are too many among our clergy, who can bear painful witness to the truth of Dr. Dix's outspoken language, when he points out, how the Minister, though moved of the Holy Ghost, and armed at the hands of the Bishop with all the panoply of God, must first get a "call" from the lay members of the Church; . . . and then comes the temptation to submit to

personal inspection and examination, as if one was a horse, or a dog, or a slave in the market. And perhaps there follows the bitter humiliation of preaching on trial; an ordeal which contains in itself the contemptuous denial and reversal of the original relation of Minister and people, and which defies the power of language adequately to set forth its infamy.

The following points are suggested as conducive to reform:

1. That the Bishop should have a voice in the appointment and removal of the Rectors of the Parishes within his Diocese.
2. That none but persons in full communion with the Church should have a vote on the question of appointing or removing the pastor.
3. That the "starving out" system should be abolished, as being simply and merely brutal.
4. That endowments should be secured for the support of the Incumbent of the Parish. They are almost more important at first than churches.
5. That, wherever a real grievance should exist, there should be remedies for relieving the people, of men not fit for the position.

The Paper read by Mr. Parker is also a very able one; and, as coming from a prominent layman, possesses peculiar interest. Admitting the existence of the evils referred to by Dr. Dix, and the necessity that the parish minister should be free to do his duty (which he cannot possibly be as long as it is in the power of a Vestry to withhold from him his means of support), he strikes at the root of the matter, when he suggests, as the best and most efficacious means of giving effect to the principles laid down by him, a *better education of the people as to the true nature of the Church and of the Priesthood*. This, we believe to be the point from which the entire movement has to take its start. For it is most certain that no effectual step can be taken in the premises, until the cordial co-operation of the Laity shall have been enlisted; and that they will not consent to any action, until they clearly understand the issue; and this can only result from their becoming well informed upon the merits of the question. Toward this enlightenment, the Church Press can accomplish much in various ways; but, after all, the task must chiefly devolve upon the Bishops and other clergy. The latter, while personally showing themselves as examples of humility, must not shrink from magnifying their office, as even St. Paul felt himself bound to do. And our opinion of the Laity, as a body, is, that when once they see clearly in what direction the path of duty lies, they will follow it, loyally and fearlessly, to the end.

The Report of the Committee we shall notice at some future time.

We gather from the English papers that a week before Christmas, the Court of Appeal agreed to take bail for the two imprisoned priests, on condition that they would not go near their respective churches. As Mr. Dale's church was closed for repairs, his acceptance of the proffered boon involved no breach of principle; and two months' confinement in gaol had greatly aggravated his previous state of ill health. He immediately left for his son's residence near Spilshy in Lincolnshire; and we regret to learn that, while there, he met with a serious accident, and was confined to his bed. Should the pending appeal be decided against the persecuted priests, Mr. Dale will doubtless be prepared to return to prison, as he has no idea of yielding to Lord Penzance's assumed authority in spiritual things. As for Mr. Enraght, he still remains in Warwick Jail, having expressed his resolute determination not to accept his liberty on the terms stipulated by the Court of Appeal.

Since the above was written, we learn that both priests have once more been released from prison, by a judgment of the Court of Appeals, owing to informality in the proceedings.

We desire to call the attention of our faithful laity to the series of letters begun in this number and addressed to "Godly Layman." It is proposed in these letters to discuss, in a kindly spirit, the relations of pastor and people, with the sole motive and purpose of contributing to the solution of some of the perplexing questions of the day. We invite the laity, in the same spirit, to join in the discussion.

The Resignation of Dr. Shelton.

One of our oldest and most beloved pastors has resigned his charge. The news will be received throughout the Church with sorrow, that Dr. Shelton, Rector of St. Paul's, Buffalo, has been compelled, by the infirmities of age, to lay down the great work which for many years he has conducted with signal ability. Dr. Shelton is a sturdy Churchman of the olden days, a man of strong individuality, and purity of life. Nashotah has found in him a true friend, and he has never turned a deaf ear to any cause of the Church that appealed to him for aid. The *Kalendar*, in a notice of his resignation, says:

Thus comes a noble ending to a noble life-work, one which has left its impression on the city, the diocese, and the Church in which the grand old doctor has been so prominent and sterling a member and upholder. May he who has so worthily completed his task in St. Paul's live long in honored ease to enjoy the respect and affection of his parishioners and his fellow townsmen, and may the Vestry who have so thoughtfully and kindly arranged matters for his comfort, long enjoy the venerable presence, in their work and worship, of him whom they have so long followed and sustained in all laudable undertakings.

At a meeting of the Vestry of St. Paul's Church, the following letter was read by the Rev. Dr. Shelton:

BUFFALO, Jan. 11, 1881.

I have asked you a Vestry to meet me this evening, that I might resign the position I have so long held as Rector of St. Paul's Church.

I do this from a sense of duty, considering that my day of usefulness, from age and infirmities, is essentially passed away. I wish to add, that I consider you have borne with me in my great age longer than others would have done in this selfish and sordid age. But you will understand that I have not lost my interest in the parish nor with the individuals composing it. You will also bear in mind that I have no distrust, neither is there any want of the affectionate regard which I have so long had for everyone of you. It is simply because I am sure that I promote the best interests, the peace and happiness as well as prosperity of the congregation by the act I now perform. But it is quite impossible for me to free myself from a situation of such grave importance, with out grief and distress.

My parish, which I now relinquish, has been to me my only care, and the ceaseless object of interest for more than fifty-one years. It has always been a prosperous, united, and happy body of Christians. My many defects and infirmities have been borne with a uniform and kindly forbearance, and it has been at all times generous, kind and considerate.

I need not say that I have steadily inculcated the great and grand doctrines of the Christian religion, according to the Catholic or universal teachings of the Church, as expressed in her Creeds, in her Liturgy, and in her History. Private opinion has had no weight.

The changing opinions and views, both of doctrines and practice of others, have not been followed, because I have believed the Church to be supreme and infinitely above all novelties, both in practice and in doctrine.

You have ever heard this great and fundamental truth—that God made and fashioned and gave authority, as well as all truth which is necessary to salvation, to the Church, as he did to the movements of the heavenly bodies, which he first formed and then put in motion, and gave them laws which were to last as long as they had being.

I need not say that I have cherished these views secretly, believing in them, notwithstanding the denials, the errors, the confusion of the religious world, all of which would come to an end if these views were adopted. I do not desire to express my great humility, which is felt when I look upon the errors and mistakes of a long life now soon to end. But I wish to say, that your indulgence, and that of those who have gone before you, have had much to do with the prosperity and harmony of the Church, both in the past and in the present.

I must trust that God will pardon what has been done so imperfectly, considering that He has entrusted so many and great and sacred duties to earthen vessels.

Without intending to go more minutely into all that can be said, I respectfully subscribe myself as your old and long-trying friend,

WILLIAM SHELTON.

The reading of the letter called forth many strong and earnest expressions of love and affection to the Doctor, and the following resolutions were then unanimously adopted:

**WHEREAS**, The Rev. W. Shelton, D. D., has, in consequence of advancing years and the infirmities of age, presented to the Vestry his resignation of the Rectorship of St. Paul's Church; therefore

**Resolved**, That we receive this announcement with profound sorrow; but we recognize in it the same devotion to the Church and to the parish which has always characterized the action of our revered pastor and friend.

**Resolved**, That in accepting this resignation, we do so with the earnest hope and wish that Dr. Shelton, as honorary Rector of this parish, will remain with us so long as life shall last. That he will continue to occupy the rectory endeared to him, to his family, and to ourselves, by so many sacred associations—that he will go in and out among us, dispensing the holy offices of religion as health and strength may permit.

**Resolved**, That we wish to express, however feebly and imperfectly, our appreciation of the great ability, the noble and generous conduct, and, above all, the Christian faith and earnestness, as well as the marvellous fidelity to the poor, the sick, and the afflicted, which for more than fifty years has been exemplified by the Rev. Dr. Shelton in this parish. Whenever any effort was to be made involving self-sacrifice, he has always led the way with a courage and liberality which has ensured success. By the vestry and the congregation these qualities and these sacrifices can never be forgotten. They will remain among the chiefest treasures we possess, and they will leave an impression upon this parish which will not be effaced.

**Resolved**, That the Clerk of the Vestry, and other proper officers of St. Paul's parish, be and are hereby instructed to execute to the Rev. Dr. Shelton a life lease of the Rectory.

DELAWARE.—A correspondent says, in a recent communication to the *LIVING CHURCH*: "I was lately present at a very interesting Festival Service of the Sunday schools of Trinity Church, Wilmington, where the system and order, as well as the admirable singing, were very commendable. The Rector (the Rev. W. J. Frost, D.D.) deserves great credit for his admirable training of those schools."

Our English Letter did not come to hand last week, and this week we have two letters, both too late for this issue.

Free Church System and Alms.

To the Editor of the Living Church:

THE *LIVING CHURCH* has recently printed some communications, in regard to the practical difficulty, under the Free Church System, of the alms for the poor. Under the old regime of "St. First Sunday in the Month," the Offerings went to the Priest, for the poor; and the same, of course, can now be done, whether the parish is supported by pew rentals or by free-will offerings. However, there are some practical difficulties, mentioned by the correspondents, but which I have not time now to look up. My object is to state the plan originally adopted in the Church of the Advent, Boston, for which Dr. Croswell—the first Rector—should have the credit; and which, in my judgment, is altogether the best of any I have ever known.

1st. Within each entrance to the body of the church, fastened to the side of the first pew of each aisle, was an alms-chest, or "sure coffer," bound with brass, for the Offerings for the poor. In the vestibule, and elsewhere, was a printed notice "Remember the Alms-Chest," with some suitable passages of Holy Scripture, such as, "The poor ye have always with you." "He that giveth to the poor," etc. "Inasmuch as ye did it unto one of the least," etc. "I was an hungred," etc. Then, every Sunday morning, the Rector opened the alms-chests, took out the Offerings, put them into a separate bag, and placed them upon the Altar with the other Offerings, and then had the sole charge of them for the objects specified. These alms-chests never failed to yield an amount sufficient for the purpose, and eventually accumulated a fund. In my Report, of 1865, I stated the amount, in the course of the year, to be as follows: Alms-chests, exclusive of Christmas Offerings, \$1,498.18. I give the result for that year—one thousand four hundred and ninety-six dollars and eighteen cents—not because we never had more, nor because there was anything exceptional, but because, in connection therewith, I made the following remarks, which I beg leave to extract from my Annual Report:

ALMS-CHESTS.—The quiet, silent, and almost invisible operation of our alms-chests during the year—actually invisible so far as the individual donor is concerned—must delight you all. Not that we have done more than we ought, or as much as God has enabled us to do; but, that the manner in which this blessed work of Christian charity has been accomplished, affords the strongest possible evidence of the deepest humility, united with the most self-denying faith. On one occasion, there was one hundred dollars, with no name, and no other record, than "a thank-offering for recovery from sickness; to be given to the poor." On another—"fifty dollars for shoes for the poor." On another—"sixty dollars for the clothing department." On another—"one hundred dollars," marked with the words, "A poor widow." And this is but an outline, the most having been given for no special purpose other than that of enabling the parish to provide for her sick, suffering, and starving. No words of mine can express the gratitude of my heart for these Offerings in the Alms-chests; more blessed and sacred, because less worldly than all our other offerings of devotion, and manifesting, even in our degenerate age, the same love which once broke the alabaster box of precious ointment, pouring it upon the Saviour's head, and bathing His feet with tears.

So much for the success of the alms-chest. Now (2d.), for the plan of disbursing the alms, for which, also, the parish was indebted to Dr. Croswell, but which I hear, much to the sorrow of many has since been changed. Each family, or each one of the regular beneficiaries, was placed under the charge of some particular person, to be visited weekly, cared for, and reported about weekly to the Rector. Every Wednesday, after Morning Prayer, there was a meeting of the visitors or guardians, who then made their report to the Rector, and received the allowance from the Charity Fund, increased or diminished according to the necessities of the case. What a blessing this was to the poor of the parish, need not be stated. How they were cared for in every way, morally and spiritually, as well as physically, inasmuch that the weekly visits of the persons having charge, were sometimes spoken of, and looked forward to, as those of guardian angels.

(3d.) One thing more I would like to say in regard to the operation of the Free Church System in the Church of the Advent. No envelopes were used for pledges. Every second Sunday in the month, special Offerings were received for stated Church objects, over and above the Offerings for the support of the parish, for which, of course, envelopes were placed in the pews, and, in case of any special application by agents or Bishop, the same plan was adopted; nor did I ever know of any failure to respond. Moreover, I feel it my duty to deny the common report that the parish was dependent upon one or two benevolent people, rich in this world's goods. Not at all. I think the poor gave more than the rich, as a general rule.

J. A. BOLLES.

The ravages of scarlet-fever and diphtheria are very fatal in the city now, and many lovely children are falling victims to the dread destroyer. Grace Church Sunday School lost one of its little members, last week, by membranous croup. She was Louise, daughter of Ira Holmes, Esq. She had endeared herself very greatly to her Rector, her Sunday School teacher, and all her companions, by her tractable spirit, her sweet obedience, and her warm, loving nature. Her death was a terrible blow to her parents; and it was hard for them to lay her away in the full fury of the driving snow-storm of Thursday last. But they know her to be in Paradise, with the Lord of Glory; who, there, as on earth, takes little children in His arms and blesses them.

Chicago, Jan. 17, 1881. O. L.



Church News.

WESTERN MICHIGAN.—The good people of Battle Creek had an intellectual feast last Monday night in the way of a most erudite and eloquent lecture by the Rev. Frederick Courtney, of St. James' Church, Chicago. This lecture was in response to an urgent invitation by the superintendent and teachers of the High School in this city, the proceeds of which were to be devoted towards the enriching the Museum. As the reverend gentleman did not wish to enter the popular lecture arena, as a platform speaker, it was suggested that he take for his topic "the life and character of St. Paul," which would be a legitimate theme for any clergyman to discuss at any time, and at any place. Mr. Courtney kindly acquiesced, and painted with words a magnificent portrait of that many-sided Apostle. He spoke extemporaneously for nearly two hours, and so attentive was his audience, that to use a French figure of speech, "you could almost hear the unfolding of a pocket handkerchief." The audience embraced many of the most cultured people of the city, and of every religious color. All alike were gratified, and united in pronouncing Mr. Courtney's lecture a masterly effort.

WYOMING.—At Evanston, Christmas Services were held in the Court-house, which was tastefully decorated for the occasion. The Rev. Samuel Unsworth, assistant to Bishop Tuttle at the new and beautiful chapel at Salt Lake City, is the missionary in charge and holds Services here once a month. The people of this little mission are very earnest, and devoted to the Church, and the Services are well attended. They are now preparing for a fair, which is soon to be held, for the benefit of the church.

MINNESOTA.—A Church Mission has been started at Glynndon, in this diocese. Last Advent, a Sunday school was set on foot, which now numbers about forty-six scholars. Evening Prayer is said, every Sunday, by the lay-reader, Mr. Johnston. There is an excellent choir; and the attendance, both at Divine Service and at the Sunday school, is very good. An association also, has been formed, by the name of "St. John's Aid Society," which meets weekly for Church-work. The Rev. E. S. Peake, pastor of the Church at Detroit Lake, visits this station once or twice a month.

At the Christmas celebration in Trinity Church, St. Charles, the Rector, Rev. L. F. Cole, was remembered by the children of the Sunday school, in the gift of a parish Communion Service. At Pine Island, the ladies of the parish presented him with a Webster's Unabridged Dictionary, and a book rest. At Zumbrota, the church is nearly completed, wanting only windows.

QUINCY.—The Bishop visited St. Stephen's Church, Pittsfield, on the 5th of January, and on the day of the Epiphany. The parish became vacant, by the removal, about the middle of October, of the Rector, the Rev. Edward P. Little, to the Diocese of New Hampshire. All the people deeply regret their loss. On the Eve of the Epiphany, after a sermon by the Bishop, two persons were confirmed. The Epiphany Service was well attended. Infant baptism was administered, an address upon the manifestation of the Lord was made by the Bishop, and the Holy Eucharist celebrated. About forty communicants were present. The Bishop was assisted by the Rev. Thomas H. Eddy, Rector of St. Luke's Church, Wyoming. In the afternoon, the Bishop officiated at the marriage of the youngest daughter of the Warden of the church.

On the first Sunday after the Epiphany, in Christ Church, Limestone Prairie, two persons were confirmed. The church is of stone, built, twenty years ago, by settlers from England, with considerable aid from friends across the ocean. The Rector, the Rev. John Benson, one of the oldest of our clergy, faithful and deeply revered, is untiring in duty, though much enfeebled in health. In the evening, the Bishop preached in St. Paul's Church, Peoria. Tuesday and Wednesday, 11th and 12th, the Bishop spent in Bowling and Preemption, rural districts in the north-western part of the Diocese. Congregations here have been gathered, churches found and sustained, where are no villages, only farms, dividing among themselves the rich prairie land. Not a few of the most energetic of the Church, in parts of Nebraska and Kansas, had their tuition in these parishes and in that at Limestone. Could all have been withheld from the attraction of the far West and North-west, these had continued among the largest and strongest of the Churches in Quincy.

In St. John's Church, Preemption, the Bishop confirmed seven. It was indeed cheering to note, that the extreme cold of these coldest of nights of this coldest of winters, could not keep the people from assembling at the Service. The church was, on several occasions, crowded, and, at all times, well attended.

SPRINGFIELD.—The diocese has met with a heavy loss in the death of the Rev. W. S. Gray, missionary at Effingham, after only a few weeks' service at his new work. Mr. Gray was born in 1834, in Sackville, near Halifax, Nova Scotia, where his father was Rector. He took his degree at King's College, Windsor, and was ordained both deacon and priest by Bishop Binney. After having temporary charges at Sackville and Granville, Annapolis County, he was located at New Ross, Queen's County, where he remained for over two years. He then entered upon his life-work as missionary of the S. P. G. at Rosette, and Dalhousie, in Annapolis Royal, Annapolis County, N. S. Here he labored successfully for twenty years, and it is here that he is known and loved. About two years ago his health was broken down by the long missionary rides in his rural parish, and after trying in vain to recuperate, he felt that the only way to prolong his usefulness would be by an entire change of climate.

With this purpose he was, in November last, transferred to Springfield, and assigned to work at Effingham and parts adjacent, and held the first Service in his new field on Advent Sunday. He went actively to work, and the Church prospects were of the most encouraging kind, but within two weeks he was taken with the sickness that ended his earthly life. During his illness he had his wife and son with him, and received every possible kindness and attention from his parishioners, and from the Sisters at the Roman Catholic Hospital. After five weeks of suffering his spirit passed peacefully into Paradise, on Sunday night, January 8th. His body was committed to the ground with the Services of the Church, by the Rev. Jesse Higgins, of Centralia, on Tuesday morning, January 11th. Mr. Gray was a man of fine ability and matured experience, and was characterized by a simple earnestness and self-sacrifice. During his brief work here, he gained the affection of all his people, and both he and his bereaved family will be remembered in our prayers. May the Master soon send some one to take the work thus left without a pastor. May he rest in peace!

Church of the Redeemer, Cairo.—The Right Rev. the Bishop of the Diocese visited this parish on the eve of the Feast of the Circumcision and administered Confirmation. This is the second visit for this purpose during the past year, and was made at this time owing to the approaching departure of the Rector for another field of work; he having accepted an urgent and repeated invitation to All Hallows' Parish, Arundel County, Maryland, made vacant by the death of his father, in June last. The Rector baptised two adults, and, after an eloquent sermon by the Bishop, on the last verse of the Gospel for the Feast of the Circumcision, presented eight candidates. They were led, one by one, to the Bishop, sitting in his chair, to receive the Laying on of Hands. After the Rite, they were briefly addressed by the Bishop, and special notice made of their number eight, which, as the number of perfection and of the Holy Name, was something to be remembered by them in connection with their receiving this Holy Rite on the Eve of that Day on which Jesus was named.

The Rev. D. A. Bonnar has been in charge of this parish only a year and six weeks, and entered upon duty after a vacancy in the parish of nearly seven months. From a report made at Advent, it is of interest to record something of the work done in that time. Sunday Services, 123; other Holy Days, 48; Week-days, 130; total, 301. Holy Communion celebrated 56 times; Baptisms, adults 9, infants 19; total, 28. Confirmed, 28 (one-sixth of the whole number in 18 years). Marriages, 2; Burials, 4. In addition, there have been duties of the Dean. Baptisms, 2 adults, and 2 infants. Four Celebrations of the Holy Communion, and 3 confirmed, outside of the parish.

PHILADELPHIA.—Church of St. John the Baptist, Germantown.—On Sunday, Jan. 16th, the Rev. C. Kinloch Nelson, Jr., read a record of work during the five years of his rectorate, of which the following summary is furnished. All sittings in the church are free, and the parish depends for its support upon the Offerings of worshippers. The organized work is divided among six Chapters, where faithfulness and efficiency are noteworthy. A choir of twenty-four men and boys supplies the music, without cost. The Sunday School is thoroughly identified with the Church, and enjoys the privilege of Evensong, every Sunday. The parish is poor, but its members give liberally of their means. The church-building is of necessity used for almost all purposes; and the demand for suitable Sunday School accommodation is most urgent. The Holy Communion is celebrated on Sundays and Holy Days. Four Services on Sunday, four through the week, and daily Morning and Evening Prayer in Lent, afford abundant opportunities of worship. Some of the Statistics are: baptisms, 155; confirmations, 47; communicants added, 108, removed, 69, recorded, 103; marriages, 11; burials, 62; Public Services, 1,555; Sunday scholars, 145. Total receipts, \$13,400; paid in salaries, \$5,500; missions and charities, \$400; improvements, \$4,000; debts paid, \$800; ground rent, \$693.20; unclassified, \$1,492.78. The improvements of most importance are the addition of chancel, organ loft, sacristy, and choir-room; the building of a fine organ, and the paving and curbing of both fronts of the church lot. "Nisi Dominus, frustra."

CONNECTICUT.—The church in Westville, vacated by Mr. Finlow, is taken by Mr. Sanford, nephew of Judge Sanford. Mr. Lusk succeeded Mr. Coleman in North Haven. The church in Guilford is not yet settled. Dr. Bennett, the former Rector, is officiating at present, till the vacancy shall be filled.

Litchfield Arch-Deaconry.—The quarterly meeting of this arch-deaconry was held in Trinity Parish, Walcotville, on Tuesday and Wednesday, Jan. 11th and 12th. Ten clergymen were present. A business meeting was held at the Rectory on Tuesday afternoon. Missionary work of the county was reported on. The report of the Treasurer showed that the Parishes had generally contributed one-half of their apportionment for the present convention year. Rev. Mr. George, of Woodbury, presented an Exegesis on Hebrews xii. 1. An essay was read by Rev. Hiram Stone, of Bantam, on the continuity of the Church through the ages. The Church of England and the "Protestant Episcopal" Church of the United States being Historic Branches of the Church of Christ, afforded a basis of unity among Christians. Evening Services were said in the church, at 7:30 P. M., after which, missionary addresses were made by Rev. Messrs. Seymour, Walker, and Johnson. The Holy Communion was celebrated on Wednesday morning, the sermon being preached by the Arch-deacon, Rev. Mr. Seymour.

INDIANA.—A Convocation of the Northern Diocese will be held, D. V., in St. Thomas' Church, Plymouth, Tuesday, Wednesday and Thursday, Jan. 25, 26, 27, 1881. Rev. J. J. Faude, Rector, is Dean; and Rev. W. N. Webbe, Ft. Wayne, Secretary of Convocation.

Financial Improvement.

To the Editor of the Living Church: In a recent report of one of our Missionary Bishops, there occurs the following paragraph. Whether the good Bishop meant it to be taken as a hint by other parishes, we cannot say, of course; but the plan having worked so well in this instance, I think it deserves to be noted; and I, therefore, send it to you, hoping it may reach the eyes of many who do not take, and of others, perhaps, who take but do not thoroughly read, the Spirit of Missions. If I should express an opinion from my own observation, I would say I think it a capital plan:

"St. — Fork — in the hands of the Rev. —, is doing its appointed work with quiet, persistent determination. The parish is at present without a vestry, having failed to elect one at Easter, although due notice had been given. The Rector, with the faithful aid and co-operation of the treasurer, has worked the finances up to a better condition than was ever attained under the vestry. The parsonage has been much enlarged and improved, which adds greatly to the comfort and health of its occupants." Pst. January 8th, 1881.

Personal Mention.

The Rev. John H. White, late of Saybrook, Conn., has entered upon his duties as Rector of Christ Church, Joliet. He has taken hold of his work with vigor, and will, we are sure, restore this old parish to its old prosperity.

St. Paul's Church, Hyde Park, has called the Rev. Arthur Bixby, of Narragansett Pier, R. I.

A lady at Tonica, Ill., has given \$1,000 towards a rectory for the Rev. N. W. Heermans, of Amboy. Mr. H. ministered to her husband previous to his death.

The Rev. Charles De Lancy Allen, returning from a trip to Dakota, called yesterday at the office of the LIVING CHURCH.

The Rev. W. H. Knowlton has resigned St. Andrews Church, Chicago, to accept a call to Painesville, Ohio. Mr. K. will carry with him the best wishes of many friends in Chicago who have appreciated his work, and admire his sermons.

Rev. William Stevens Tucker, deacon, has been deposed by the Bishop of Maine, he having renounced the ministry. Bishop Neely acted for the Bishop of New Hampshire who is in Europe.

The address of the Rev. Geo. W. Stickney is Charleston, S. C., and not, as stated in one of the Church Almanacs, Mt. Pleasant, S. C.

We had a welcome call, last week, from the Rev. C. Collard Adams, on his way to his new parish, at Escanaba.

Rev. J. W. Paige, of Sharon Springs, Albany, N. Y., sails for Europe on or about the 24th of January to be gone some months.

Rev. R. A. Olin, of Glens Falls, Albany, N. Y., has received a call to Watertown, Central New York, vice Rt. Rev. Dr. Brewer, of Montana.

Rev. Dr. Vibbert, of Germantown, has declined his recent election to the Rectorship of St. John's, Washington.

Bishop Tuttle is now in the East, looking after the interests of his missionary and educational work in Utah, for which he hopes to gather funds. He will return to Salt Lake early in March, and has promised a visit to St. Mary's School, Knoxville, Ill., where many of his girls have been educated.

Deaths.

EVANS.—At the home of her parents, Wednesday, Jan. 5, 1881, Anna Louisa, daughter of Mr. and Mrs. Thomas Evans, of Goshen, Ind., aged 18 years, lacking one day.

RUSSELL.—At St. Paul's Rectory, Paterson, N. J., on the eve of the Epiphany, Mrs. Lydia Russell, aged 79 years, mother of Rev. E. H. Russell.

OLIVER.—At his home in Chesterfield, Ill., Jan. 8, 1881, Robert Oliver, Junior Warden of St. Peter's Church, aged 62 years.

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Notices.

Grace Church, Cedar Rapids, Iowa, having just built (and paid for) a handsome Mission Chapel, at a cost of \$5,000, in which are already gathered a Sunday School of 150 scholars, and a good congregation, desires to secure the services of a young unmarried clergyman, as an Assistant to the Rector.

For particulars, as to salary, etc., address the Rector, REV. SAMUEL RINGGOLD.

Wanted.—For Christ Church, Houston, Texas, an Organist—one used to Supplied Choir, a Communicant, and a Churchman. Good opening for Music Teacher, either vocal or instrumental. Terms for Organist, \$40 per month. Apply to the Rector, with credentials.

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A Bed for Incubables. Contributions are solicited for the endowment of a bed for incubables in St. Luke's Hospital, Chicago. No hospital receives incubables, except in very rare instances; and the unfortunate people who cannot recover, are often reduced to great suffering for the want of proper care. One bed at least in St. Luke's will be set apart for that class, for which purpose \$3,000 is absolutely necessary; on its being obtained the income of that amount will be used for its support. Any sum will be acceptable, and acknowledgment will be made in this paper. Rev. Clinton Locke requests that all who feel inclined to aid in the good work will inclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund.

Through Mrs. Locke..... \$ 10.00 Sunday School of Christ Church, Ottawa, Ill..... 3.00 "A Prairie Home," Morgan Park..... 2.00 S. St. Mark's Church, Evanston, Ill..... 5.32 St. Luke's Penny..... .91

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## Church Calendar.

JANUARY, 1881.

1. Feast of Circumcision.
2. 2d Sunday after Christmas.
3. Feast of the Epiphany.
4. 1st Sunday after Epiphany.
5. Friday, Fast.
6. 2d Sunday after Epiphany.
7. Friday, Fast.
8. 3d Sunday after Epiphany.
9. Conversion of St. Paul.
10. Friday, Fast.
11. 4th Sunday after Epiphany.

Lord, I am not worthy that Thou shouldst come under my roof. S. MATTHEW, viii. 8.

By calling himself unworthy, the centurion showed himself unworthy for Christ to come not into his house, but into his heart. Nor would he have said this with so great faith and humility had he not borne Him in his heart, of Whose coming into his house he was afraid. For it were no great happiness for the Lord Jesus to enter into his house, and yet not to be in his heart. For this Master of humility, both by word and example, sat down even in the house of a certain proud Pharisee, by name Simon; and though He sat down in his house, there was no place in his heart where the Son of Man could lay His head. S. AUGUSTINE.

I could sit, and sit and weep  
Over my heart's sorrow;  
But on Thine Arm Thou bidst me sleep,  
And wait Thy morrow.  
If most forgiven could most love,  
Sweet were my sadness,  
I should be a winged dove,  
And drink wells of gladness. ISAAC WILLIAMS.

## Not Knowing.

I know not what will befall me; God hangs a mist o'er my eyes,  
And o'er each step of my onward path He makes new scenes to rise;  
And every joy He sends me, comes as a sweet and glad surprise.

I see not a step before me, as I tread the days of a year;  
But the past is still in God's keeping, the future His mercy shall clear;  
And what looks dark in the distance, may brighten as I draw near.

For perhaps the dreaded future has less bitter things than I think;  
The Lord may sweeten the water, before I stoop to drink;  
Or if Marah must be Marah, He will stand beside the brink.

It may be He has, waiting for the coming of my feet,  
Some gift of such rare blessings, some joy so strangely sweet,  
That my lips can only tremble with the thanks I can't repeat.

O restful, blissful ignorance! 'Tis blessed not to know;  
It keeps me quiet in the arms which will not let me go,  
And hushes my soul to rest, on the bosom which loves me so.

So I go on, not knowing—I would not if I might;  
I would rather walk in the dark with God than go alone in the light—  
I would rather walk with Him by faith than walk alone by sight.

My heart shrinks back from trials which the future must disclose,  
Yet I never had a sorrow but what the dear Lord chose;  
So I send the coming tears back with the whispered words, "He knows." —Selected.

## "He giveth Snow like Wool."

Written for the Living Church.

None but the finger of God could scatter upon the landscape such beauty as appeared in a winter scene, December 30, 1880.

We were speeding along with the keenest relish of the fresh healthful air, while all about us were tokens of the Frost-King's reign. Excepting where the sleighs had made travelled paths, an unbroken sheet of white covered the earth. The shrubs were adorned with fleecy tufts, and the evergreen boughs upheld great heaps of snow. Even the tall boles of the walnut and chestnut presented a pearly aspect on the leeward sides.

How grand and glorious were fields, and woods, and hedges, with crystal wreaths and feathery flakes, and a dazzling encrusted surface! Now and then a fringe of icicles varied the beautiful display.

Our hearts were full of gratitude for the changing seasons that leave no room for weariness, but rather impel the ejaculation, "O ye Winter and Summer, bless ye the Lord; praise Him, and magnify Him forever!"

Once in awhile, to be sure, the frigid breath of this December day touched us pretty sharply; but, even while we felt its discomfort, we knew that to the soil, and to the tender plants, the Word of God is true. "He giveth snow like wool," so we bore with patience the nipping frost, in view of the good that comes to our mother earth; and to the silent things that will by and by spring up, and burst forth into brightness and gladness. F. B. S.

When a paper lacks sincerity and purpose in what it says, and habitually sneers and jests, that paper is a good one to let alone. To this class belong too many of our daily newspapers, in which a real apprehension of the seriousness of life, and of its nobility and beauty, seems utterly lacking. The habitual reading of such papers is enough to make a joker without wit, a critic without knowledge, a loafer rather than a worker, a grimacing, monkey-like looker-on, rather than a soldier in the battle of life. —Good Literature.

## The Lady Rahel's Dream.

Written for the Living Church.

Who was the "Lady Rahel?" One of the most brilliant women of Berlin. Born a Jewess, by faith a Christian, and in 1814, by marriage, the wife of August Varnhagen Von Ense.

No beauty, no riches, yet at forty-three years of age captivating a man twelve years her junior, and happily wedded too! Of positive intellectual ability, but humble; desiring no publicity in life, yet winning the admiration and esteem of all who met her.

Goethe calls her, "a right woman, with the strongest feelings I have ever seen, and the completest mastery of them." Richter addressed her by the title "winged one."

The Marquis de Custine says of her: "She had the head of a sage, and the heart of an Apostle, and in spite of that, she was a child and a woman as much as any one can be."

Speaking of "the flashes of genius which she threw from her in conversation," he says: "Whence came they? Was it the effect of long studies? Was it the effect of sudden inspiration? It was the intuition granted as recompense by Heaven to souls that are true."

"Sincerity, pure tenderness, and genuineness," are the characteristics with which Carlyle endows her, in his review of her letters, as given to the world by her husband after her death. It was this brilliant woman who speaks thus of her childhood:

"In my seventh year, I dreamt that I saw God quite near me; He stood expanded above me, and His mantle was the whole sky. On a corner of His mantle I had leave to rest, and lay there in peaceable felicity, till I awoke. Ever since, through my whole life, this dream has returned on me, and in the worst times was present, also in my waking moments, and a heavenly comfort to me. I had leave to throw myself at God's feet on a corner of His Mantle, and He screened me from all sorrow there; He permitted it."

Precious thought! that all above  
Is the Mantle of God's love;  
Him embracing, yet so wide  
As to cover earth beside!

Little Jewess sweetly dreaming,  
Of the real,—not the seeming,  
Now it proves the peace and rest  
Dwelling in thy gentle breast!

Wearied of the care and woe  
Scattered in our path below,  
We may mount and soar on high,  
And upon God's Mantle lie.

By His sacred nearness blest,  
We shall have our perfect rest;  
And, secure from every harm,  
May partake God's holy calm.

F. BURGE SMITH.

## Stories on the Catechism.

By A. C. Jones.

I believe in God the Father Almighty, Maker of Heaven and Earth.

PINEAPPLE COURT.

Poor little Maggie! she was rather a pretty little girl; but when you looked at her, you saw at once that a great deal of pain, and not much happiness could come from her little life, for she was a cripple, and could never go into the streets, and see the beautiful sights that Netty told her about; and she was alone all through the long days, with sometimes very little to eat, and nothing to do, but lie on the hard bed and bear her pain as well as she could, and long for Netty to come in from her work. At last, she heard her coming up the stairs, and she started up in bed, and looked eagerly toward the door, and it was a very bright little face that Netty saw when she came in.

Poor Netty! She looked tired enough with her day's work, and her long walk through the August sun back to her home; but she was never too tired to hear anything Maggie had to tell her; and she sat down on the bed, and took her little sister in her arms, and listened to her eager tale.

"Oh, Netty!" she began; "I have wanted you so; more to-day than ever, 'cos I'd got so much to tell; but I knew you could not come, so I tried not to mind, and the pain hasn't been very bad; and oh, Netty, look at my flowers! The kind lady gave 'em to me; and she's coming again soon to see you, and she's told me more about the Father we've got in Heaven. She says it's all true as true, and that He does love us; and that He can do anything, and that if we ask Him very much, she thinks p'raps He'll make father good; 'cos all fathers ain't bad, she says."

Maggie stopped here to take breath, and looked at Netty, but she looked too late; for Netty's face had been bright and happy, while she listened to her little sister's account of how much she had wanted her, and how the pain had been better, and how pleased she was with her flowers; but it changed when Maggie went on to tell what the lady had said to her, and grew dark and troubled, and she answered almost crossly: "No, Maggie, I don't want to see the lady. I'm glad she's found you out, and very glad she's given you the flowers; but I don't want any Fathers; and I don't want to hear about 'em. A Father up in Heaven ain't no good to us, and how does the lady know we've got one there. I'd like to hear, if it was a Mother now; and Netty's face grew soft again, as she said the last words, "you can't remember

her, Maggie; but, oh, mother *was* kind to me when I was a little 'un."

Little Maggie didn't know what to say, for she always thought Netty must be right; so she looked lovingly at her flowers, and said nothing; but hoped down in her heart that the kind lady would come again soon, and tell Netty all she had told her; for then she was sure Netty would believe it.

After a little while Nettie spoke again; this time in a harder voice than before: "I met father this evening, Maggie, and he says he shall come along home again very soon now, and he don't think he shall let us bide here, for he wants the room to himself; and, oh, Maggie, he took away my money, and now I can't buy the bit of flannel to keep your leg warm; and poor Netty laid her head down by Maggie's side, and cried as if her heart would break.

And for a little while Maggie cried in company; but soon she brightened up, and said: "Never mind, Netty; my leg's warmer now than it is when it is cold weather; and perhaps when winter comes we'll be rich. And I know my kind lady'll come again very soon, and if I ask her she'll tell if there ain't some way we can get the Father up in Heaven to help us. I think there must be; for the lady says He made everything, and can do everything." Netty shook her head; but she wouldn't say anything to make Maggie cry any more; and the two wound their arms round one another and soon forgot their troubles in sleep.

Maggie, with a bright smile on her face, for the thought of the "Father in Heaven" had found its way into her little heart; and in a vague, dreamy, sort of way, she began to believe that He could and would help them to "get along better."

It was a strange sort of life the little girls led. Sometimes for weeks together they never saw their father; and yet in a way he took care of them, for he always left money enough with the woman at least to find them in bread, and some sort of clothing. Odd enough that was, it must be owned, but still there it was; and whilst he was away they were happy after a fashion of their own; for they loved each other very dearly, and Netty would go out into the streets, and come back and tell Maggie all the wonders she had seen; till Maggie almost thought she saw them.

Mrs. Mahoney, the Irish landlady, was kind to them in her way; or, at least if she was rough, she did not let any one else be so; but she lived very much to herself, and had very little to say to Miss Graham, Maggie's kind friend; and so it was quite by chance that, a few days before my story begins, she had found out that the two little girls were living this strange life in the back room at the top of the house; and there, as we know, she only saw Maggie, for Netty was away at the factory, where she made match-boxes from six o'clock in the morning till six o'clock at night; very tired very often, and half inclined to give it up, but keeping at it in spite of her aching bones, out of love to Maggie; for whose sake she had begun to go there. She did not mind having bread, with sometimes a bit of herring, for her own dinner, day after day; but when she was out in the streets, and saw the pies and cakes in the shop-windows, she did wish she could take some to Maggie. And a few weeks before my story begins, she had made Mrs. Mahoney very angry by telling her she wanted Maggie to have meat for dinner.

Mrs. Mahoney told her: "Maggie might think herself lucky that she always got bread, and if she was to have meat, Netty must get it for her somehow herself."

And then Netty remembered how a girl about her own age, who spoke to her sometimes in the street, and told her if she'd come and work where she did, she'd be able to buy "a 'at and feather" to wear, instead of the battered bonnet that she shared with Mrs. Mahoney.

Netty didn't care much about the "at and feather," so she didn't think any more about it till the day Mrs. Mahoney was so angry with her for saying she wanted Maggie to have meat for dinner; but that evening she waited for her friend, Sally, at the top of the court, and told her she'd come to work with her the very next morning. And ever since she had kept steadily on; and though Sally thought her "a great stupid" for not buying finery for herself with her earnings, she little knew how much happier Netty was in getting the cakes or the meat-pie that she took home to Maggie. This week she meant to buy "the bit o' flannel" she spoke of, because she had heard Mrs. Mahoney say that was what Maggie's leg wanted to keep it warm; but now the money was gone, and we cannot be surprised that she cried so passionately, and said hard things of her father, when it was he who had stopped her work of love for her little sister.

John Ross knew she went to the match-box factory, and didn't mind, as it didn't in any way interfere with him; and when he met her to-night he would most likely have passed her by if he hadn't been drinking, and hadn't seen the money in her hand. He didn't really want it, for he had only just come back to London from doing some work he'd been well paid for; but he thought it would be a good joke to tell his mates where it came from; and so he took it out of poor Netty's hand with a rough laugh, telling her she was "a good girl to treat her father," and left her furiously angry with him for his treatment of

her, and terrified at the information he gave her about his speedy return home.

Poor little Netty! Mrs. Mahoney wondered very often how it was she never took to bad ways herself, with no one to look after her, and working amongst the rough, bad girls at the factory. But we know that it was because the Father in Heaven watched over His child, and put this great love for her little sister into her heart as her safeguard in all dangers and temptations.

Miss Graham was very sad that afternoon when she left Maggie's bedside; for though she was used to meeting with all sorts of sin and sorrow, it was a new experience to her to find almost under the shadow of the Church in which she worshipped, and which she so dearly loved, a little girl living in a tidy sort of a way, and not by any means dirty or disagreeable like the miserable little gutter children around her, and yet having no knowledge whatever of the earliest truths of religion; so it was with a heavy heart she rang the bell at the clergy-house gate, and asked to see Mr. Heriot. He listened with much interest to her account of the poor little cripple's lonely days, only brightened by the expectation of Netty's return, and the feeling of shrinking dread, almost hatred, which she appeared to entertain for her father; and he readily promised to meet Miss Graham in the Ross's room, the next afternoon, and try what he could do to strengthen the belief in a Heavenly Father's love and care, which he hoped was already beginning to dawn there.

(To be continued.)

## A Tramp's View of the Indian Problem.

The other day, says a Nebraska newspaper, a weazened old Piute was painfully sawing wood in the street. Cold as the weather was, the nature of the work forced the Indian to lay aside his blanket and toil in his shirt sleeves. As the old man labored, a sturdy tramp, with a florid face and a very high forehead, approached. He stood for some time idly watching the Indian, and, growing cold in contemplating the interesting sight, the tramp picked up the blanket and walked off with it, despite the expostulatory cries of the Indian, who followed in great distress. A deputy constable was attracted by the noise, and when the poor old Indian had, in broken English, explained the cause of his woe, the tramp was taken into custody and the blanket turned over to its owner, who hobbled back to his work.

The next morning the tramp, who gave his name as James Belford, was brought before Justice Knox.

"What's your plea?" asked the Court.

"What's your charge?" demanded the tramp.

"Petit larceny."

"Great heavens!" cried Mr. Belford, starting back, "do my ears deceive me?"

"No, your ears are all right," said his Honor. "What're you making a noise for? Didn't you steal the blanket?"

"Steal it, sir? No, sir; I took it. It was mine because I wanted it. The irrepressible antagonism of race justified the transfer of ownership. Sad, sir, as the fate of the Indian undoubtedly is, it is yet inevitable. The genius of Anglo-Saxon civilization in its onward march across this broad and glorious continent crushes the red man beneath its progress. It is as a mighty torrent, irresistible in its force, sweeping all before it. That which but maintains the Indian in savage and ill-fed idleness, under the peaceful arts of the white man, blossoms and blooms and teems with plenty. Where the red man roamed, following the chase, are now busy cities and fields of golden corn. The Indian has passed away. Who shall say the cruelty which expelled him from his hunting grounds was not a work of mercy after all?"

For every savage who drew his bow in the solitudes, a thousand civilized men and women now toil, sow, reap and are happy. Standing on the peaks of time, and taking the continent for the field of observation, I—

"Yes, but what about the blanket?" interrupted the court.

"Well," replied Mr. Belford, "I can't see but I had as much right to nab that old buck's blanket, as Congress has to fire the Utes off their reservation, just because there's been some good ledges struck on 'em."

"I agree with you, Mr. Belford," said the court.

"Thank you, your Honor," returned Mr. Belford, reaching for his hat.

"But permit me to add," continued the court, "that the moral ideas of Congress don't always jibe with my notions of what's square. In the opinion of this court, Mr. Belford, you're about the meanest thief I've had before me for a long time. Because the Indian was poor and helpless, you thought he had no rights you need respect. I'll give you just six months in the county jail, to study up on the Indian question."

"This could not have occurred in a civilized community," muttered the dazed Mr. Belford as he was led off to the bastille.

"God, who is liberal in all his other gifts, shows us by the wise economy of his providence how circumspect we ought to be in the management of our time, for he never gives us two moments together." —Fenelon.

## I Shall be Satisfied.

Not here! not here! not where the sparkling waters

Fade into mocking sands as we draw near:  
Where in the wilderness each footstep falters,  
I shall be satisfied; but, oh! not here.

Not here, where every dream of bliss deceives us,  
Where the worn spirit never gains its goal,  
Where, haunted evermore by thoughts that grieve us,  
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling  
With rapture earth's sojourners may not know,  
Where Heaven's repose the weary heart is stilling,  
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,  
Lies the fair country where our hearts abide,  
And of its bliss nought more wonderful is told us  
Than these few words, "I shall be satisfied."

Satisfied? Satisfied? The spirit's yearning  
For sweet companionship with kindred minds?  
The silent love that here meets no returning,  
The inspiration which no language finds?

Shall they be satisfied? The soul's vague longing  
The aching void which nothing earthly fills?  
Oh! what desires upon my soul are thronging,  
As I look upward to those heavenly hills.

—Selected.

## Witches in the House.

Written for the Living Church.

It is fortunate that we have outlived the times of old Cotton Mather, and his superstitious co-temporaries!

We hear people speaking miles and miles away; and the only visible means of communication is a small ebony trumpet.

There is something almost ghostly in sounds so strangely conveyed; and to me it is small wonder that the people who are constantly employed in a Telephone office, become the subjects of nervous or brain affections.

I was reading a very curious article from a New York journal, the other day. A gentleman who has for years been afflicted with paralysis, and deprived of all public amusements, is now able, by means of this marvellous invention, to hear distinctly the words and music of the Opera, though he lies solitary in his room at some distance from the Opera House.

What an alleviation to a great trial and infirmity!

Instead of ascribing to the influence of witches these new operations, we can give the praise and honor to God, Who puts into the minds of men every wonderful idea, and enables them to bring an intricate thought to such a degree of perfection as seems almost miraculous.

Indeed it is a miracle, if that means something super-human;—for these marvels all come through Infinite Power. It is the gift of the Divine One. F. B. S.

A TRUE INCIDENT.—On board the ill-fated steamer Sewanhaka was one of the Fisk University singers. Before leaving the burning steamers and committing himself to the merciless waves, he carefully fastened upon himself and wife life preservers. Some one cruelly dragged away that of the wife, leaving her without hope, except as she could cling to her husband.

This she did, placing her hands firmly on his shoulders and resting there until her strength becoming exhausted, she said, "I can hold on no longer!" "Try a little longer," was the response of the wearied and agonized husband, "let us sing 'Rock of Ages.'" And as the sweet strains floated over those troubled waters reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted.

But, lo! as they sang, one after another of those exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in the sweet, dying, pleading prayer:

Rock of ages, cleft for me,  
Let me hide myself in Thee.

With the song seemed to come strength; another and yet another was encouraged to renewed effort.

Soon in the distance a boat was seen approaching! Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, upon which they were borne in safety to land. This is no fiction; it was related by the singer himself, who said he "believed Toplady's sweet 'Rock of Ages' saved many another besides himself and wife." —Western.

WHAT TO TEACH GIRLS.—To darn stockings and sew on buttons. To say no, and mean it, or yes, and stick to it. To keep a house in neat order, with everything in its place. To have nothing to do with intemperate and dissolute young men. Teach them to regard the morals and not the money of their beaux. That the more one lives within one's income, the more one will save. That tight lacing ought to be prevented by law, as opium smoking is in China. That the farther one gets beyond one's income, the nearer one gets to the poor-house. That a reliable young man with good business qualities is worth a dozen loafers in fine harness. Teach them every day some dry, hard, practical common sense, and they will yet find time for idealism. That any amount of tight lacing and pinching corns cannot improve a form that the Almighty made in His own image. Give them, if possible, a good, substantial education, and as many of the accomplishments as you can afford, but never neglect their home training. —Ex.







Continued from page 1.

3. Resolved, That the Board of Missions be directed to continue their appropriations as during the past year, not increasing them until their actual receipts justify it.

Mr. James Gibson offered the following: Resolved, That the plan adopted by the General Convention, of providing for missions by means of subscriptions, be adopted by this Convention for our diocesan missions.

After extended discussion by Bishop Doane, Hon. H. R. Pierson, Mr. G. P. Keese, Mr. James Forsyth, Rev. J. V. Lewis, D. D., Rev. Dr. Morrison and Rev. W. W. Battershall, the resolution was adopted. This was a departure from the custom of previous years; a definite sum being appropriated and raised (?) by quarterly offerings in each Parish and Station.

The Committee on Constitution and Canons made a report, recommending a reference of the boundaries of Convocations to the arch-deacons of the Diocese. The arch-deacons, later, reported favorably on some radical changes; but the matter was postponed until the next Convention.

5. In response to the Report of the following Committee, the Bishop invited the Rev. Chas. H. Malcolm, D. D., of Newport, R. I., to address the Convention on the work of the Church Building Association; which he did on Wednesday evening.

The result of Dr. Malcolm's address was the appointment of a Committee, in obedience to the following Resolution.

Resolved, That a Committee of five be appointed to organize a Society in the diocese, auxiliary to the Western Church Building Association.

The Rt. Rev. president appointed as such committee, Rev. Dr. Battershall, Rev. Dr. Walter Thompson, and Messrs. James M. Warren, T. S. Clarkson and Walter A. Wood.

Rev. Mr. Morrison offered the following, which was unanimously adopted:

6. The Convention of the Diocese of Albany, recognizing the fact that the Church is not a human institution, but the Kingdom of God in the world and its officers "ministers of Christ and stewards of the mysteries of God," desires to place on record its emphatic condemnation of the practices of parishes calling a clergyman to preach on trial, and of clergymen accepting such invitation.

This was called forth by a statement made in the Bishop's Address, that nearly one-eighth of the Clergy of the Diocese had left during the past year, and by a further statement of the evils consequent upon these frequent changes. By this Resolution, the Diocese of Albany places herself by the side of Connecticut, in an expression of opinion upon the subject of "Preaching on Trial," Connecticut passed this Resolution in 1880 at the Diocesan Convention, viz: Whereas the custom of clergymen preaching on trial in vacant parishes, as candidates for the rectorship, to the degradation of in public of their holy Office, is becoming more common:

Therefore, Resolved, that this Convention does hereby urge all parishes in the Diocese, needing a Rector, to adopt some other method of becoming acquainted with clergymen; and also strongly disapproves of any Clergyman's accepting any invitation to officiate in any church as a known candidate for its Rectorship.

7. Another point of great interest to the Diocese, was the change in the mode of nominating members of the Board of Missions. This had been done by the different Conventions; but, under advice of the Committee on Constitution and Canons, the Canon was so changed, that all the members of the Board became members at large, nominated in open convention, and there elected. Nominations were made, in accordance with the above change, and the present Board now consists of Rev. W. W. Buttershall, D. D., Rev. J. B. Pitman, Rev. F. M. Cookson, Rev. W. R. Woodbridge, Rev. Walter DeLafield of the clergy; and Messrs. J. N. Tillinghast, T. S. Clarkson, H. B. Dundey, J. H. Vanantwerp, and G. B. McCarter.

8. The following abstract of proceedings tells its own story, viz: The committee on the Episcopal fund of New York were authorized to apply to the Legislature for an act amendatory of the act of 1875, creating the corporation called "The trustees of the Episcopal Fund of the Diocese of New York," to enable the said trustees to pay, upon the order of the Convention of New York, out of any funds in their hands, any and all money due or to become due to the diocese of Albany. It is the indication of the approach of a hoped-for settlement, by the Diocese of New York, of the claim made upon it by Albany for her share of the Episcopal Fund.

On motion of Rev. Dr. Harrison, it was Resolved, That the whole subject of the diocesan finances and assessments be referred to a Committee of five laymen, to report to the next Convention with instructions to consider whether all assessments may not wisely be consolidated into one. It is hoped that this Committee will settle the long vexed question of multiplied assessments, and thus simplify matters.

10. Rev. Dr. Bostwick moved that the clergy be earnestly requested to present the subject of separate aid to inform clergymen to their congregations; and that the laity be respectfully asked for liberal contributions to increase the fund of this diocese, devoted to that purpose. Carried. The Resolutions offered were heartily endorsed, and the Secretary ordered to print the Rev. Dr. Bostwick's address, on a special appeal to be issued about Thanksgiving time.

11. A resolution was offered, and heartily endorsed, requesting the Bishop to call his clergy together, at times and in places that might best suit his convenience, to give them instruction in spiritual things.

At the close of the convention, Mr. Owen Erastus Corning gave a reception to the Bishop, the clergy and laity.

The proceedings of the Convention were remarked by earnestness, and by a desire for mutual good; and underneath, all was apparent

a spirit of awakened spirituality, and a seeking for these things that made for peace. In the work done, in the important steps taken, in the numbers present, in the balance in the Missionary Treasury, and in many ways, this 13th Convention of the Diocese of Albany has been a very noteworthy one, and one that will be remembered by all who had a share therein.

ABSTRACT OF ADDRESS.

The Bishop gave, instead of a sermon, a portion of his annual address.

Speaking of the results of the General Convention, Bishop Doane said: "I am sorry for the loss of four measures. I had greatly hoped that some progress, at least, might be reported in the matter of the division of this great continent into provinces. It is not a theoretical measure, to my mind, and it is only a decision deferred. The Provincial system is marvellously muddled in some men's minds. It is the very strongest hindrance to any usurped domination to-day, as it was always the great bulwark against the Papacy. In fact, the first step towards the Roman domination was the absorption of the Provinces by the subjugation of the different metropolitans in Italy; the truth being, that at the end of the fourth century out of twelve Provinces with independent metropolitans, only two, Sardinia and Sicily, had not been swallowed up by the Bishop of Rome. And yet, the Province is considered very Romish, by some people! Again, it is objected that it will break up the fellowship of the Church. But there is no necessary connection between the Provincial system, and any less frequency of meeting in the General Convention.

My own judgment is against any change, except in the constituency of the House of Deputies, which should not represent Dioceses, but Provinces; and that in a representation proportionate to the number of their clergy and communicants.

I greatly regretted, too, the failure of the two carefully considered canons on the discipline of the laity, and on Sisterhoods and Deaconesses. Of the first, it is certainly safe to say, that with our Book of Canons filled with provisions for the discipline of Bishops and Clergy, it is time that some provision were made for the possible case of a layman needing Discipline. Besides this, there are questions of the protection of the laity involved. A very curious combination defeated the Canon on Sisterhoods—an unwillingness on the part of some people to recognize religious orders in the Church, and the extreme anxiety of some others lest the Bishops should bear some power of ruling. To enact laws which recognize Deaconesses and ignore Sisterhoods is, in my opinion, to reflect unfairly upon the great value of associated work in women; while on the other hand, to have the self-will of organized bodies choosing their own superiors, subject to foreign authority, selecting a chaplain to represent their own preferences, and defying the authority of the Episcopate, is to repeat a mistake which has reacted in the case of the Roman religious orders, till, through monastic and conventual assumptions, the breach came which lost England, thank God, to the Papacy; and now, in spite of their good works, has made the religious orders in Italy, Germany and France, odious and obnoxious to the governments, and has subjected them to civil incivilities and cruelties which they would gladly exchange, when it is too late, for Episcopal control."

The rejection of the report of the Commission on the revision of the Constitution was the last point referred to.

Bishop Doane then spoke freely of the departed of the past year, among the laity, and especially of two—Eliza Shearer, a domestic, who left her property to the Orphanage of St. Peter's Church, and the Child's Hospital, Albany; and Catherine Johnson, of Kinderhook, factory girl and small store-keeper, who left her savings, \$1,800, to her parish church. "I pray God to impress these examples upon the men and women of this Diocese," the Bishop adds.

The frequent changes among the clergy of the Diocese was brought up, and the statement made that about one-eighth of the clergy had removed during the year. Insufficient income is the prevalent cause of these removals. "But the perpetual change is none the less painful. It takes the heart and hope out of me, more than any one thing. Personal ties are broken, continuous and systematic administration of the Diocese is made impossible; parishes are unsettled with long interruptions of services and offerings; and that wretched spirit of earthiness, with its antithetical devil of earthliness, possesses people beyond the power of Episcopal exorcising."

The Bishop further added: "Another question is, I am glad to say, coming more and more into the minds of the clergy, namely, the development and advancement of their spiritual life. Brought to my attention in various ways, but more recently and formally by an association of clergy from the North, I certainly desire to throw myself into such methods as may seem wisest for our mutual upbuilding in holiness, and with an exhortation to increased holiness of life, the Bishop closed the first part of his address.

On Tuesday evening, the remainder of the address was read. It consisted of a detail statement of the Episcopal acts and visitations, and among other points, contained the following: The adoption of the subscription system as a means of raising funds for the Mission work of the Diocese; the blessing of the parish building for Trinity Church, West Troy, and the benediction of the new building of the Child's Hospital, Albany; the organization of a new Mission at St. Hubert's Island in Raquette Lake; the admission of a sister to the Sisterhood of the Holy Child Jesus; the Offertory of \$2,000, and the pledging of \$7,500 for the freeing of the Cathedral from debt; the benediction of the new Clergy House at East Lynn; the admission of a sister as Protobationer to the Sisterhood of the Holy Child

Jesus; the blessing of the Transept and Tower of St. Paul's Church, Salem; the officiating of Bishop Herzog in the Cathedral; the blessing of a new Altar at Canton.

The address closed with the following summary: Confirmations, 866; Celebrations of Holy Communion, 76; sermons, 129; addresses, 16; Clergy died, 1; dismissed, 14; received, 7; added by ordination, 7; present number of clergy, Bishop, 1; Priests, 103; Deacons, 14; total, 118. Priests ordained, 4; Deacons, 8; total, 12. Postulants admitted, 4; total Postulants, 10. Candidates for Deacon's Orders, admitted, 3; for Priests Orders, 3; total, 6. Candidates for Deacons Orders, 8; for Priests Orders, 13; total Candidates for Orders, 15; transferred, 1; licensed as Lay-Readers, 9; churches consecrated, 1; corner-stones laid, 2; Infant baptisms, 3; marriages, 2; burials, 3; inhibition, 1; buildings blessed, 2; notices of depositions received, 7; of depositions withdrawn, 2; missions organized, 2.

Michigan Church News.

From our Detroit Correspondent.

On Tuesday, Jan. 4, the Wayne Convocation met at Mariner's Church, Detroit, the Bishop presiding. Its main business at this meeting was the completion of its organization by the adoption of Convocation by-laws. Besides the officers already named, provision is made, under the by-laws, for two additional officers; namely, an Actuary and a Curator. The former is to assist the Rural Dean in securing and tabulating the quarterly reports of missionary work in the Convocation, and to serve in general as statistician. The Curator is to be Superintendent of Mission property, on behalf of Convocation; keeping a friendly eye on titles and insurance policies, and noting, from time to time, the condition of the buildings. In a county representing at least three fifths of the material wealth of the Church in this diocese, with a large number of Missions duly organized, and others likely to be planted very soon, the practical importance of such an office will be readily seen. The evening session on this occasion was of an interesting character; brief addresses being made by various clergymen and laymen, and missionary hymns being sung with great spirit. The Rev. M. C. Doten was elected Actuary, and Mr. A. H. Adams (a prominent Churchman, and head of one of our heaviest banks), was elected Curator. At the next quarterly meeting, on Tuesday, April 5, the morning session will be held at Mariner's Church; the evening session, at the chapel of St. John's.

On Sunday, the 9th inst., Bishop Harris visited the parish of St. Luke's, Ypsilanti, preaching in the morning; addressing the Sunday School in the afternoon; and in the evening, preaching again, and confirming a class of thirteen persons, presented by the Rector, the Rev. John A. Wilson, D. D. The Bishop was prevented, by illness in his family, from fulfilling an engagement to deliver the Matriculation Address at Kenyon College, on the Feast of the Epiphany.

Detroit has been enjoying a brief visit from the Rev. J. H. Quinby, one of our missionaries in Japan; who, after eight years of constant service at his missionary post, is now taking a vacation in America.

Services and Sunday School have resumed at the pretty chapel in the fields—All Saints', Detroit Junction. A number of the parishioners of St. Paul's Church, Detroit (the parish under whose fostering care the little church was built), have interested themselves in its behalf, offering their services in the church and the Sunday School. The effort to secure the removal of the chapel to a point more thickly settled, and within the actual limits of the city, has not proved acceptable to the entire congregation; and the present movement is a concession to those living in the immediate vicinity of the chapel.

DEACON'S DEVOTIONS.—The curious book of prayers, the title of which is given by your correspondent, *Frater Fidelium*, in your last issue, is the Prayer Book of a small section of the "nonjurors," who followed the lead of its compiler, Thomas Deacon, a Bishop of that body. "Deacon's Devotions," from a volume of Hall's "Fragmenta Liturgica" Documents, illustrative of the Liturgy of the Church of England; exhibiting the several emendations of it, and substitutions for it, that have been proposed from time to time, and partially adopted whether at home or abroad." In seven volumes. Bath: England, 1848. This important work, together with its companion series the "Reliquiae Liturgicae," in five volumes, published in the preceding years, can be had, I am quite confident, from Messrs. Pott & Young, Cooper Union, New York. They form a liturgical library in themselves. Davenport, Ia. W. S. P.

In two and a half centuries, only thirty-eight clergymen of the Anglican Communion have taken Orders in the Roman Catholic Church; six of them originally Congregationalists; eight Presbyterians; six Methodists; and one a Romanist. Since the Reformation, 300 years—two Bishops have "gone over to Popery;" Bishop Gordon, of Galloway, Scotland, in 1668; and Bishop Ives, of N. C., in 1852. During the very same time, fourteen Roman Bishops have renounced Popery.

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